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FACTS AND FOLKS IN OUR FIELDS ABROAD.

BY MISS ANNA A. MILLIGAN.

Section 5—Preaching the Gospel.

Chapters Six and Seven—Evangelistic Work. The Church in the Fields.

ADDITIONAL HELPS TO THE STUDY OF THE TEXT-BOOK.

The Church.

Arranged For By Mrs. J. P. White.

THE crowning work of the missionary enterprise is establishing the church in non-Christian lands. Every branch of the work should conform to this aim. The planting of schools is not primarily to educate, but to educate and Christianize. The office of medical missions is not simply to help sick people, but through that service to point to Christ. The preaching of the Gospel is not alone to save that individual but for the purpose of making the individual a messenger to his own people. Whether the work is called, evangelistic, educationional or medical, the one great aim is to build up the Church.

It is plain to any one that it will never be possible for Western people to do all the work required in evangelizing the world. Neither can detached individuals do it. It must be organized, indigenous, self-supporting, self propagating church that will accomplish this end. Edward A. Lawrence has said, "God's great agent for the spread of the Kingdom is the Church. In every land he operates through the Church and missions exist distinctly for the Church. They have both their source and aim in that. They are the reproductive faculty of the parent Church, the constituting agency of the infant Church. Every Church should work out into a mission; every mission should work into a Church."

Our missions have followed this principle in all of our fields. The little churches organized when there was a mere handful of converts have grown until today there are 77 organized congregations in the Punjab India, with 37,000 members, 92 organized congregations in Egypt with a membership of nearly 15,000 and one organized and sixteen unorganized congregations in the Sudan with 239 members.

Two principles have been emphasized —self-support and self propagation. It has been the firm purpose of the missionaries to have the native Church plan for

ultimate self-support. Experience has proven that a church supported wholly by foreign money is by no means reliable. The spirit of self help is vital to character and to fully support a church is to impoverish its spiritual life.

The American church must for years carry, in whole or in part the expense of maintaining various institutions for the training of workers, but the support of these workers must come from their fellow Christians.

No land can be evangelized until the native Christians assume the responsibility of doing it. Judging from Christ's method and Paul's method we believe that it is God's plan for the work. We remember how Paul went to a city, proclaimed the Gospel, gave instruction and direction then left the believers to carry on what he had begun.

It was a great triumph when the leaders of the native church including such men as Rev. Gandu Mall, Rev. Labdu Mall and Rev. Mallu Chand decided that the church of India must attempt to support its own work and it was an act of faith on the part of the native pastors when they agreed to depend upon their congregations for support.

It was a great day in Egypt when the church began to adopt the tithe as a system of Christian giving.

We of the home church feel a great pride in the church of India and Egypt and the little one in Sudan and we feel a deep love, deeper than we can tell. Have we not given hundreds of thousands of dollars to establish these churches? Have we not sacrificed over and over again that the Church in India and the Church in Egypt might be nourished and provided for? Have we not given scores of men and women dear to us, that the church might be instructed? Have we not laid down many precious lives that the church might understand about the life more abundant?

How our hearts rejoice over these splendid churches! We joy and rejoice over the growth. Year after year we scan the reports to see how many have been added unto the Lord of those who are being saved. We note the increasing contributions for the work. Our eyes often fill with tears as we read of some village woman making tremendous sacrifice in order to put a silver piece in her thank-offering jug. How our hearts have burned within us as we have heard of the Pentecostal fires at the Sialkot Convention. How we have been cheered to know of the young evangelists, teachers and Bible women of Egypt going up to the Sudan to spread the Gospel.

The type of men developed as teachers and preachers is a constant source of satisfaction. We are not concerned so much about the place in the social life which they formerly occupied as we are over the fact that today they are among the noblemen of earth. Dr. Shabbaz of India and Rev. Shenuda Hanna of Egypt, who within the last year have been called to their eternal home, were men of wonderful personality, great intellectual worth and deep spiritual power. There are others of the same type who are at work today.

Of the Elders we do not hear much. We do not know their names, but we do know that these men, are having a wonderful part in the upbuilding of the Church.

The teachers are almost as influential as the ministers. In the large schools these men and women stand shoulder to shoulder with the missionaries in the responsible task of directing the education of the youth. In the villages the

the teachers conduct a Sabbath Schools, and preaching services on the Sabbath. Not a few of these men are devoting their lives to Christian service at great personal sacrifice. With the education and training they have, it would be easily possible for them to have a much larger salary in business or government work.

Then there are the members. Some are very weak, some fall away but increasing numbers are being added to the church. From among the educated young men there should come some strong, safe, leaders for Egypt in these stirring days of her new political life.

Oh Church in India and Egypt and the Sudan! You are our children in the faith. We love you; we honour you for your service and sacrifice. We trust you to go on in the work. Be assured we shall stand behind you and work with you until the last person has had the message of redeeming love. We cannot do this without you; you cannot do it without us, but together we can carry out fully Christ's plan for our fields.

In the words of one who loved a Church of old: "We give thanks to God the Father of our Lord Jesus Christ, praying always for you having heard of your faith in Christ Jesus, and of the love which ye have toward all the saints. * * * For this cause we also, since the day we heard it do not cease to pray and make request for you that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding, to walk worthily of the Lord to all pleasing, bearing fruit in every good work and increasing in the knowledge of God.

PREACHING THE WORD IN INDIA.

By Miss Mary E. Logan, Jhelum, India.

OUR Lord said unto the disciples, "Lift up your eyes, and look on the fields."

He Himself saw the multitudes who thronged about Him, as sheep distressed and scattered without a shepherd.

After computing the value of a soul by His own death on the cross and the strange mystery of three days in the tomb when He stood with His disciples for a little while before leaving them to return to the Father, there was but one thing that really seemed to Him to be worth while, so He made His parting request, "Go ye into all the world and preach the Gospel to the whole creation."

I wish to tell you of some of the evangelistic agencies used in the mission field in compliance with this command, and to speak of problems connected with the work.

But first let us consider the field briefly. Turn to the back of the little book, "Facts and Folks in Our Fields Abroad," to the map of India. In the lower left-hand corner find the Jhelum River, and with a red pencil trace its course backwards up through Shahpur District past Haranpur where it becomes the boundary of that part of the field, on past Sangoi and Jhelum City to Kohala. Its source is about two hundred miles farther up in beautiful Kashmir.

(See December Magazine.)

The country lying north and west of the red line traced along the banks of Jhelum River, is often designated as the

trans-Jhelum Field. The people and problems n this part of the field differ greatly from those found in the country south of it. It includes 11687 square miles of territory or a little more than half of the entire field. The greater part of its surface is seamed by low foothills or broken by mountain ranges.

There are some splendidly kept up military roads through this section but village roads are often little more than a foot path. One day we inquired from a native boy if we would be able to drive our pony and cart to a certain village.

With a shake of the head, he replied, "No nothing but a son of Adam can reach that village." There are many such. Only five per cent of the people are able to read. They are sturdy and independent of character, fearless and value human life lightly. As regards religion, they are bigoted and for the most part self-satisfied. Out of the 70,058 members of a Christian community in our mission, but 1044 are found north of this red line and they are mostly school teachers, catechist and other helpers who with their families are here as workers.

There have been converts from time to time and many of these are laboring faithfully in some part of the field, but because of the terrible persecution few of them have been able to remain in their own villages. Gulab Khan, that sturdy old saint whose young wife was murdered by his brother and uncle just to show their disapproval at the time of his baptism forty years ago, is from that district. And also the refined and gentle Raj Kumari of aristocratic family who was recently baptized. Sohan Singh, a young Sikh nobleman who has given up wealth, social position and political distinction as well as many others might be mentioned.

The missionary worker finds many problems that were met by the first preachers of the Word. It is the boast of Mohammedans that they are "people of the book." The term pharisaical fitly applies to them. They are entrenched behind an elaborate system of creed and tradition. They observe formal prayers in pubic places and are wonderfully in the power of the maulvies and "holy men"

But the Spirit of God is working in the hearts of many of them. But a few days ago, I was told by our pastor that before his conversion he fully expected some day to kill a Christian and thereby win a sure passport to heaven. (I suppose every devout Mohammedan boy has this hope) but that in his heart he *truly yearned for God.*

The population of this part of the field is 1,455,000 souls. During the four months of winter when it is possble to live in tents, the Word is preached by three parties of district missionaries from the camp. When the force is complete, each group consists of a missionary and his wife, two woman missionaries and a few Indian evangelists. A camp remains about a week in a place. The villages within reach are visited, medicine distributed to the sick and sometimes a lantern lecture given to encourage the people to come to the tents; and always, everywhere, by the way, in the village or at the tents, Scripture portions sold.

In spring when the hot winds and dust storms begin, the camps are brought in and in the three stations Rawal Pindi, Campbellpur and Jhelum much the same kind of work is carried on through bazar preaching work in the zenanas, Synod's evangelistic campaign, N. W. M. effort and at every opportunity book selling.

There are also the college, a high

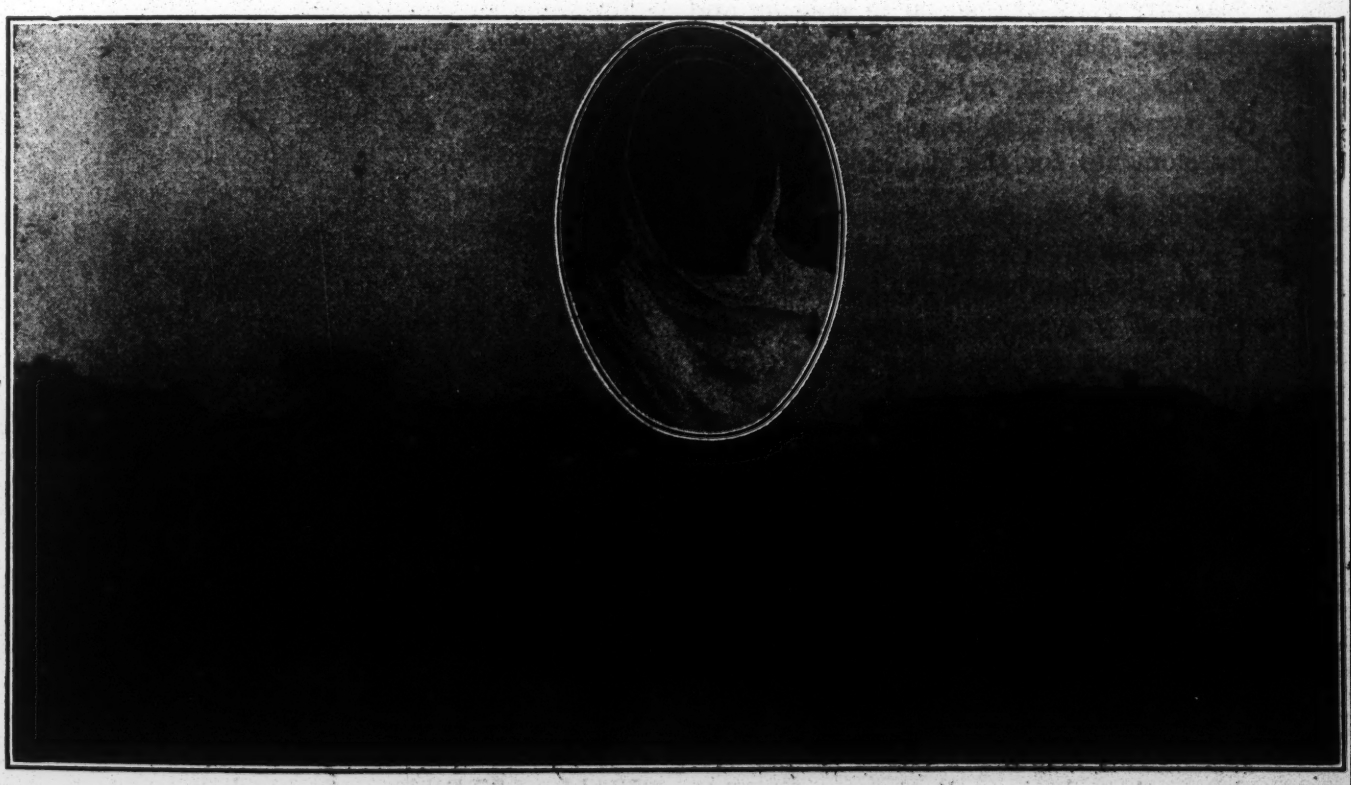
school, four middle schools and seven primary schools where the word is preached every day. The Good Samaritan Hospital radiates the teaching of the Word through its ministry of healing and Taxila Hospital to which we have long looked forward is now being built.

I wish I could tell you something of the work and the great need in the part of the field lying south and east of the red line but that will belong to another time.

The fields are still white to the harvest.

Our Lord still looks on multitudes who are distressed and scattered as sheep not having a shepherd; and it is still true that the thing that more than any other is worth while, is that men might be saved.

The Christian Church today is engaged in the most stupendous undertaking of the ages—the effort to evangelize the world. Every dollar sincerely invested in this enterprise brings incalculable returns, and best of all, the dividends are declared for all eternity.



THE GURDASPUR HOME FOR WOMEN

One of the girls Fatima, rescued through Prayer.

Courtesy "Facts and Folks."

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive New York 27, N. Y.

THE CHURCH OF THE PANJAB.

By Miss Mary R. Martin, Kangrah Dogran, India.

FROM the early years the training of a ministry has had a large place in the work of the Mission. For many years these classes were conducted during the summer months by missionaries who had spent the winter in itineration and were all through the year responsible for schools, evangelistic work, finances, etc., Dr. Barr and my father, later on Mr. Lytle, Dr. Scott, Dr. Cummings and others. As an illustration of the impress made by these men on the lives of their students, at the time of my father's death, those Indian ministers who had been his students asked as a privilege that they might carry his body to its last resting place.

Dr. Robert Stewart is the one who came to India with this work specially in view and devoted himself to it with such a whole hearted earnestness that he secured the funds for the buildings and was largely instrumental in shaping and molding the Theological Seminary as it is today. It is entirely under the care of Synod, the Mission only giving those missionaries for the staff for whom the Synod asks.

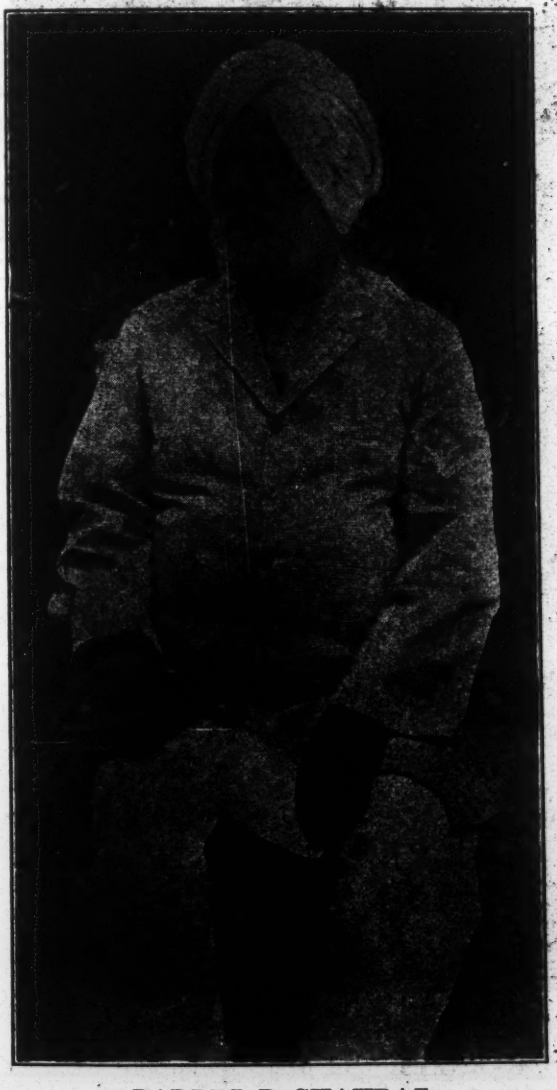
More than any other human agency it was the impress of Mr. D. S. Lytle's life and prayers that was used by the Holy Spirit to impel the Rev's Ganda Mall, Labbhu Mall and Mallu Chand to cast themselves entirely on the people for their support.

It was in 1897 that Mr. Lytle had a vision of getting the church on to a self supporting basis, and more than that of trying to give them the missionary vision. In looking over the minutes of our meetings since that time one cannot help being impressed by the evidence that during all these years this has been the great burden of the hearts, of the missionaries and the great problem for which they have struggled to find a solution. The desperate poverty, ignorance and condition of practical slavery as well as their social condition as "untouchables" have seemed to be well nigh insuperable barriers. In 1898 after a year's study definite plans were adopted which it was hoped would be well on their way in four years. Four years later the Committee closes its report as follows,— "We would remind every missionary that the success of any plan for the development of self support depends on the power of the Holy Spirit working in God's people. Therefore we pledge to give ourselves to prayer and to urge others to do the same in behalf of this cause." God *has* been answering our prayers. Much has been accomplished. But sometimes to our impatient eyes the progress seems very slow, and in the reports from year to year of the Evangelistic Committee, though they take account of and give thanks for every indication of progress, there creeps in again and again a note of disappointment that more substantial progress is not apparent. Padri Mallu Chand said once to a discouraged missionary, "Ah, but you must remember how far we had to come even to reach the surface," And Mr. W. E. S. Holland says in "The Goal of India," "For a right appraisement it is essential to remember the pit out of which the Indian Church has been dug," and he is speaking of all India.

For our 52 ministers and 11 Licentiates; for our 77 organized congregations; for the 43 having pastors of which 31 are self supporting; for the 42 congregations having houses of worship; for the 279 elders, 37 Bible women and 127 other Christian workers, for the 154 Sabbath Schools with 321 officers and teachers

and 6987 pupils and for the $8351.00 contributed last year by the Indian Christians we can and do give thanks.

But there is yet very much land to be possessed. Only the other day the Chairman of the Evangelistic Committee wrote to the members of his Committee, —"We need a new vision for the evangelistic work .....The situation demands much prayer." To quote Mr. Holland again,— "We may thank God for the progress that Missions have made in India and for the growing Indian Church, but let us not delude ourselves with the idea that the Gospel has been preached in India."



PADRI I. D. SHAHBAZ

The poet grown old and blind, who put the Psalms in Punjabi verse, and thus made them the most popular songs of the whole Church of Christ in the Punjab.

While the statistics show that progress has been made, the fact is borne in upon us with greater insistence that the Indian Church needs a new vision of sacrificial giving of her means, but more—of her own sons and daughters, that the Kingdom may come in this land. May I quote Mr. Holland again, "But the instructed missionary has his eye on something far deeper, than mere figures .....The conversion of an Indian St. Paul would mean much more for the coming of the Kingdom of Christ in that land that the baptism of ten million of the ordinary sort." And we as missionaries know full well that even when we have received our full quota for the "407" we can never "adequately" cover the field, for it will never be by foreign missionaries that the people in the Punjab will be brought to Christ. May God speedily raise up in the Indian Church His Paul's, Peter's, John's, Stephen's, yes, and Dorca's Priscilla's and Mary's too.

In closing this article on the church of the Punjab I want to add a few words of appreciation of the life and works of the Rev. I. D. Shabez, D. D., "the blind poet preacher", who has recently passed away. Not only had he a lasting monument in his versification of the Psalms but his sturdy, independent character made him a strong influence where ever he was, in the Christian community and among all classes. Though his eyesight was gradually failing it was only in his last years that blindness overtook him. He was a gifted speaker, able in a remarkable way to adapt himself to any kind of an audience, and to meet all classes on their own ground. I have seen him conduct a village service so as to hold the attention of all present, even

the mothers with their restless babies, and I have heard him read an original poem when people of all classes crowded in till all the doors and aisles were filled.

His daughter wrote that the end came very suddenly. "We have every thing one could wish for but no one can take dear father's place. Mother is very brave.

The morning father died, the 17th of November was the day the Prince of Wales landed in India. He told mother that he had been praying for the Prince during the night. The same day the Prince landed in India dear father landed in Heaven."

FIRST PROPERTY IN CAIRO OWNED BY OUR MISSIONARIES SHOWING HOME OF DR. AND MRS. BARNETT.

"VISITING FROM THE IBIS."

By Miss E. R. Balleny, Assiut Egypt.

THE old Dahabeeya—nearly 70 years old, I am told—but still hale and hearty—is tied up opposite the town of Bayadeeya in Upper Egypt. Whilst I enjoy a short holiday with Rev. and Mrs. Fairman I am seeing something of the work they carry on from the boat. Bayadeeya is a place of some activity and importance We were shown over a sugar cane mill where the crushing is done by a 38 horsepower engine, with a correspondingly large output of molasses. The refuse goes to feed a huge army of pigs, of which there are said to be 5,000 in the place. The population of Bayadeeya numbers six thousand, of whom only 500 or so are Moslems. The remaining 5,500 contribute 150 members to the Evangelical Church, and there is a school for boys and another for girls. Rev. Watson Hanna and his wife are earnest workers, but with (for instance) one teacher to 70 pupils in the girls' school, "There remaineth very much land to be possessed."

As I write, Mr. Fairman is at the town conducting an evening service. It will probably be at least as crowded as was the meeting last night. His subject then was "Sin." Tonight he is to speak on "Faith triumphing over difficulties," taking as his theme the story of the Syrophenician woman and her persistence against heredity and environment, the un-Christian conduct of the disciples, and the apparent indifference of Christ Himself. From what I know of Mr. Fairman's sermons—able, spiritual, and delivered in remarkably good Arabic— am sure that his hearers are receiving a message that cannot return void of great results.

This morning I visited with Mrs. Fairman in the town. I was much impressed with the quality and thoroughness of her work. In this case the meeting was not large—about 15 children and not quite so many women. I have been long enough in Egypt to have a great respect for anyone with sufficient Arabic and power of management to maintain silence and order in such a meeting, and to get the lesson fixed in the minds of the audience. The Arabic at my command was just enough to enable me to gather that Mrs. Fairman was telling the neat rows of children and the circle of women behind them the story of the little girl who could not enter heaven till she presented herself in spotless apparel. The text written over the heavenly gate "There shall in no wise enter into it anything unclean" (Arabic—dirty) came into the story often enough to stamp it almost involuntarily on the memory. At the close of the story Mrs. Fairman made a direct attack on sins of daily life in Egypt, such as "shittema," (cursing), backbiting, slander, lying, theft, etc. Which was the member that defiled us most? The tongue. "Set a watch, O Lord, before my mouth; keep the door of my lips." How was it possible for us to have a clean heart? Only by doing as the little girl did when she let Jesus give her the robe of His righteousness in exchange for her own dirty garments and lead her by the hand into the heavenly city. At the end of the talk, each woman repeated from memory the two texts and each child received Scripture picture card. From first to last the attention of the meeting never flagged, nor was the order disturbed.

Our next call was at the house of a well-to-do woman, one of the members of the church. From my uneasy perch on an extremely small vocabulary observed rather than comprehended the

conversation. It seemed to have some reference to Lazarus. Suddenly I realized that it was not the Lazarus of Bethany that was being referred to, but the parable of the rich man, and Lazarus and that for very practical purposes.

Mrs. Fairman's language had become rapid and her gestures dramatic. I heard well-known words like "money," "house," "school," "shame," freely translated, she was saying that there were rich Christians in Bayadeeya, some of them members of the Evangelical Church. There was a local Lazarus in the shape of the girls' school aforesaid, with 70 pupils and one teacher. "Dee kwyass?" (Is that good?) Uneasy silence and downcast looks answered. There were thousands of people in the town in need of religious instruction and no "mobashr" (evangelist) to assist the pastor in the work. Here a protest was raised. "The people were only fellaheen. They could not understand the Gospel."

The missionaries' tone now became very animated, and I understood by her gestures as well as her words she was replying that the people outside had eyes and hands like their neighbors, and souls too, that had the same need of spiritual life. Again silence, and looks that suggested that this very plain dealing had won consent from the Christian conscience to which it was directed. Let those who are without sin in the matter of their zeal for the Kingdom cast stones at Bayadeeya, and those who feel their own short comings pray for this little group of Christians, that they may let their light shine more brightly.

Coming back to the boat, Mrs. Fairman stopped and spoke to a group of women sitting on the ground, asking them if they prayed, and giving them a short talk on the subject. "I thought the people I had been speaking to might say, 'Why don't you preach to the people outside yourself, as you tell us to do?' " she remarked to me. Altogether a missionary to respect.

I shall always look back with pleasure on my visit to Bayadeeya. On the series of large and successful meetings held in the face of expectations to the contrary—for Mr. Fairman had been told that it was no use to come just then when most of the people were busy in the fields, on Mrs. Fairman's good housekeeping, which ran with the smoothness that means constant labour and planning amid the difficulties of an itinerating life, most of all, on the fuller acquaintance I made with two more missionary evangelists, a race with whom I never come in contact without enlarging my admiration for their sheer goodness and self sacrificing work.

One thing I cannot understand, and that is why more use is not made of time-saving and labour saving machinery on the river. With a motor launch the work of the "Ibis" could be doubled. As it is, missionaries are dependent on the wind for their movements and often cannot move at all in consequence. Or they walk miles to and from their meetings because it is impossible to reach villages quickly. The gift of a launch, with money for its upkeep, would be a great boon.

NEW MISSIONARY HOUSE AT SAYO, ABYSSINIA

This building was erected by Dr. Lambie. Wallace and Betty Lambie are on the steps.

Courtesy Foreign Board

THE WORK OF THE EVANGELIST AT NASSER.

By Rev. W. J. Adair, Nasser, Sudan.

THE work of the missionary evangelist at Nasser usually begins at about five-thirty o'clock in the morning when he goes on the back veranda and raps on an old piece of iron (our bell) to call the workers together for the morning prayer meeting. It is usually their rising bell as well and it takes about twenty minutes for them all to assemble in the church. This last year we have had as high as fifty native workers at one time.

The service begins with two or three of the songs which have been translated into Nuer. There are only a few of these songs and the natives become quite familiar with them and sing them well. Following this we all repeat together the Lord's Prayer, and then the missionary or, one of the native Christians lead in a short prayer.

It would shame many of our Christians in America to hear one of these boys pray. Prayer is a great reality to them. It is a very common occurence, when one of us is sick, for one or more of these Christians to come into the room and kneel beside our bed to pray for us. After these devotions we usually repeat together the ten commandments upon which we place a good deal of emphasis. Then the missionary gives the Bible lesson: telling some simple incident from the life of Jesus; one of His parables or perhaps some incident from the life of some other

Bible character. They have no Bible to read for themselves so our first purpose is to teach them the Bible itself. Then of course we usually have something to add in the way of explanation and application. The men listen well, especially if the story is about the lost sheep; the miraculous draught of fishes or some other incident closely associated with their daily lives. Usually when we have finished, we have one of the Nuer Christians, who has understood us better than the others and who has perhaps heard the Bible story many times before, retell it bringing out anything that may not have been plain. During the past year, in addition to this, we have had these Bible talks retold to the Anuak (another tribe) workers by one of our boys who knows the Anuak language. The whole service takes about twenty minutes. Following this, the workers roll is called and they are assigned to their tasks for the day.

Later in the forenoon, about ten o'clock, after the missionary has had his breakfast; has had an hour or two of language study; and has performed a multitude of smaller tasks, a prayer meeting quite similar to the above is held for the people at the clinic. There are anywhere from twenty to sixty patients seated about upon the ground under a roughly made canopy covered with durra stalks to keep off the hot sun. During the dry season especially many of these people come very long distances, perhaps three or four days journey. They stay with some nearby friend until they can get their course of medicine. .....Here is our opportunity to give them the gospel and perhaps the only opportunity we may ever have. We do get discouraged at times at their lack of interest but how happy it makes us when they do show signs of interest and perhaps learn the story well enough that they can tell the others for us. After a few weeks or months they are gone.....just how much they have really learned we do not know. We only know that He has said "My Word shall not return unto me void." We also know that the people all over the Nuer country are having their hearts opened to receive the gospel for when one of our missionaries gets out into one of these far out villages from which these patients have come he is almost sure to be cordially received and willingly listened to.

These opportunities of giving the gospel to so many people right at our doors is a great encouragement to us. First of all because, with overseeing the erection of new buildings; looking after the necessary repairs; the irrigation of the garden and numerous other things, the missionary finds but little time to get out very far among the villages. It seems that the Master has seen our difficulty, has heard our prayer and has brought in to us those whom we could not reach. And again, after all, this kind of work seems to bring the most direct results, for all our Christians are those who, either at the worker's meetings or at the clinic, have heard the gospel day after day for perhaps months until their hearts have been opened to receive the truth.

On Sabbath mornings we have our regular service in the church at which we have anywhere from twenty to one hundred present. This service is quite similar to the daily prayer meetings only perhaps a little more formal and with more time spent on the Bible teaching.

On Sabbath afternoons we usually take a walk out among the near by villages. Sometimes we use the house to house plan. We sit on the ground outside one

of the huts and wait for a few to gather about. Then a song is sung; a bit of the gospel is told to them and a prayer is offered. The first time one visits a home he may not be received very cordially but the second time he is usually well received. In one afternoon's walk one may stop at ten or a dozen of these homes for these short services. When it up on the side of a hut or from the limb of a tree. Then when the people have gathered about we try to tell them the gospel. It is hard to hold the attention of the whole crowd, but usually one can get the attention of some who stay throughout the service and seem to grasp something of the truth we are trying to tell.

1. One of the peculiar Galla head dressings.
2. "Biru" the pony give Dr. Lambie by Dradjaz Biru.
3. Nov. 6, 1921. Coming out of the Church at Sayo, Abyssinia.
4. The Delegation just leaving the boat at Gombela, Abyssinia.

one remembers that there are perhaps two hundred homes within easy walking distance of the Mission one can see how long it takes to get around.

Or we may walk out to one of the larger villages or groups of houses. Sometimes we take one of the Sabbath School picture rolls with us and hang

We want to mention also the help that our Egyptian Evangelist, Daniel Abu-Keir, has been to us. Practically every day of the year he is out among the villages telling the people of Christ. He has gained good mastery of the language and we hope that he will be persuaded to continue his work with us.

PLANS, SUGGESTIONS AND HELPS FOR THE MEETING.

"FROM HOW TO USE."

By Anna A. Milligan.

A THREE CORNERED DEBATE.

RESOLVED: That the best way to present the Gospel of our Mission Fields is by the

(1) Educational Method.
(2) Medical Method.
(3) Evangelistic Method.

PAGEANT. Spirit of the United Presbyterian Church or General Asembly (seated in a prominent place) She calls out missionaries and asks what they have to show to justify the time, money and life invested in our fields abroad. Then in turn she calls out the characters who in turn tell their story. One carries a service flag; one is dressed like a nurse; one brings her thank-offering jug etc. They remain all together on the platform and sing songs of praise.

Service Suggestions: Make clothes for orphanages or boarding schools. Get patterns from Women's Board.

Send out to any district missionary in Egypt English books, commentaries, Bible study helps, devotional books, for the circulating library for evangelists.

CHART AND MAP SUGGESTIONS.

By Mrs. J. E. Dodds, Omaha, Nebr.

OCCUPIED! OCCUPIED! OCCUPIED!

CAN you prove by a description of the work done in Jhelum District India and Luxor District Egypt that the United Presbyterian Church is justified in this claim.

Assign Jhelum District to one woman, Luxor District to another and have them show by use of the occupation maps what is being done at present and what the survey shows must be done before we can make this claim.

Use a map of United States to show the size of the Sudan and then give number of stations and workers. Follow this by use of occupation map showing the number of additional buildings and workers needed to adequately man this field.

Make a chart showing the number of native workers and missionaries in India Egypt and the Sudan.

QUESTIONS.

1. Give comparison of our field in India with your state? Give comparison of Egypt.

2. Do you think we can write "occupied" on any district of these fields?

3. What method of evangelistic work has proven most successful in India?

4. Compare the methods used in India with those used in Egypt and the Sudan.

5. Do all sections of the field even in the same country present the same problems?

6. Will India have enough workers to evangelize the field when she receives her share of the "407"?

7. With whom must the final evangelization of the country rest?

8. Name some of the early missionaries who were instrumental in opening a theological seminary?

9. Name some of the native pastors in Egypt and India.

10. Do you think the Indian Christians do as well as we comparatively in the payment of pastor's salary?

11. What is the danger of delay in the Sudan?

12. Which of the buildings for evangelistic needs would you erect first?

13. Have some one give a description of a trip with one of the workers on an evangelistic house boat.

14. Give a description of one of the new Community Center buildings planned for women workers.

THE KINGDOM AND THE NATIONS.

By Eric M. North.

UNITED MISSION STUDY—Chapter Five—What the World Needs.

By Mrs. J. P. White.

FOR TWENTY-ONE YEARS THE WOMEN'S MISSIONARY MAGAZINE HAS FOLLOWED THE UNITED MISSION STUDY COURSE. THIS YEAR OUR SOCIETIES WILL BE STUDYING OUR DENOMINATIONAL BOOK. HOWEVER WE WANT TO KEEP IN TOUCH WITH THE INTERDENOMINATIONAL STUDY. TO DROP ONE YEAR'S SUBJECT ALTOGETHER WOULD BE TO DROP A LINK OUT OF THE CHAIN. THE EDITOR OF THE MAGAZINE HAS REQUESTED THAT A SHORT REVIEW OF THE CHAPTERS BE GIVEN FROM MONTH TO MONTH. "THE KINGDOM AND THE NATIONS IS THE FOREIGN MISSION TEXT-BOOK.

MRS. J. P. WHITE.

THAT the world needs something all will agree. There has perhaps never been a time in the history of the race when so many people have been seeking to find out the trouble. Man is perplexed, burdened, cast down. He is seeking and searching everywhere for joy, for happiness, for a solution to his problems, a settlement of his difficulties. Communities, states and nations are seeking a way to make conditions better and society safer.

Our author thinks of mankind staggering under burdens, that the servants of the King must lift, if the Kingdom is to be established.

Of these burdens poverty is first. In our land we know comparatively little of this. True there are many poor in certain places. There are suffering and want at times but the kind of poverty common to the masses in non-Christian lands is wholly unknown to us. Where men receive but a few cents a day for a wage, whole families go to bed hungry every night. Multitudes never know what it means to be fully satisfied with food, even of the coarsest kind, and when a drought comes, or a flood and crops fail those who have been living on the edge of want all the time are reduced to starvation. The pictures of famine sufferers in India, and China and the Near East which we have seen often and recently haunt us. Though we have sent shiploads of food stuff and millions of money yet hundreds of thousands, at this very moment are crying for a bowl of soup or a piece of bread.

Why should there be so much poverty and hunger in the world? There are many reasons. One is mankind has not yet learned to distribute the food of the world. We, in the United States can distribute it. When we hear of need we collect food and transport it at once, but our country cannot meet all the needs. In China much suffering might be avoided if there were a way of getting grain from the western part of the country, where it is plentiful, to the North where famine exists.

One cause of poverty is misuse of wealth. Every one seems bent on getting rich. Many are determined to do so at any cost, whether by means of exploitation of natural resources or the selling of opium or intoxicants. Nor is this greed the sin of individuals only. Nations are guilty as well. European nations have encroached upon Eastern lands and child races in a very marked

manner. With very few exceptions, the real reason for this aggregation has been national greed. In cases like Africa the exploitation of labor has almost invariably followed foreign "protection."

Ignorance is another burden of mankind. This ignorance is oppressive, appalling. In the non-Christian world, it is estimated that only one man in twelve and one woman in twenty-five can read or write. In many sections almost the whole population is illiterate.

Ignorance is at the root of much of the poverty of the world. Ignorance of improved methods of agriculture, and of machinery keeps men from producing as much as they should. Ignorance is responsible for much of the sickness and pain of the world. Lack of proper care of children, lack of properly prepared, and well cooked food, lack of cleanliness, are responsible for the high mortality in many lands.

Another burden of mankind is race prejudice. It exists largely between the white race and all others what ever may be their color. Some countries have the door shut against a man of color. Canada and Argentina have turned back many Hindus who would have entered their borders. The Chinese cannot go into Peru. In South Africa, Hindus, whose parents, were brought as laborers to that land, cannot vote, nor ride in trolleys. Australia is trying to keep out the Japanese who are seeking entrance. Our own country which has held its doors open to all peoples has discriminated against the Japanese which has caused much bitterness. The race problem between the white and the negro races is an ever present one in this land of ours.

The fourth burden is misgovernment. Even in the best countries, government is by no means perfect nor satisfactory. The time has come when no people will submit to the rule of czars and kaisers. Most of the people of the world now live under either republics or constitutional monarchies. While this best type of government has been secured to so many lands, yet in all of them there is much to be desired. Self-seeking officers, too often manipulate public affairs for private gain while the public suffers injustice.

There is another kind of burden heavier than all others—the spiritual burden. The fear of poverty, the anguish of war, the bitterness of injustice, oppress men and women. There is a feeling of hopelessness as men struggle against appetite, poverty, disease or color. Moral struggles are going on in men's hearts. When they would do good evil is present with them. Without superhuman strength the battle goes against them. The burden is symbolized in Pilgrim's Progress. How many pilgrims there are who are bowed down under the burden of sin, and how few realize that they do not need to carry it—that there is One who can relieve them from this curse.

WHAT THE WORLD NEEDS.

Many people are trying to offer a remedy for the sick world. Good laws, moral reforms, education, all good in themselves will not meet humanity's need. Non-Christians are trying to find a remedy for their ills in their old systems of teaching. They cry "Back to Confucius," "Back to the Vedas" only to find that there is no power in their religions for the moral renewal of their people.

Christianity has a solution for the whole tangled problem—Jesus. More than reform, more than education, more than health, more than wealth, more than good government the world needs Jesus. When the world knows Jesus and seeks

His Kingdom all these other things shall be added.

The world needs Jesus as an Example. How are men to know what is the right standard of life? Where are they to learn? Whom are they to imitate? Here again there is just one answer. When men want a true pattern of life let them look upon the matchless life of the lowly Nazarene. However much men may criticise His teaching, no one ever brings one syllable of criticism against His holy life. If it is a question of conduct or relation between man and man, Jesus shows the way. Wherever the name of Jesus is known men agree that there is no one comparable to Him.

The world needs Jesus as a Teacher. Here again every one accords Him first place. Throughout the non-Christian world men are reading the Bible and are declaring Jesus to be the Great Teacher.

Reformers and social workers are talking a great deal these days about the teachings of Jesus. All are unanimous in the verdict given by His enemies long ago, "Never man spake like this man."

But the world needs more. The world needs Jesus as Redeemer. Sin is the cause of the world's troubles and the cure of sin is the crucified Christ. This is the great message the world needs.

It is in Christ that the true brotherhood of men is to be found, and in Him alone. It is through Him that man can understand the Fatherhood of God. He said to His disciples long ago. "He that hath seen me hath seen the Father." Our author adds "For men to discover God in Christ is to find the way from darkness into light, from slavery to freedom. For the world to discover that, to believe it, to live by it is to feel the burdens that crush it loosen and fall from its bruised aching shoulders."

Any conception of Christ that leaves out His atonement for the lost sinful world is false. God loved the world, He sent His Son that the world through Him might be saved.

How is the world to get this good news? In Christ's appointed way—through the lips of His followers. Dr. North says: "Only when those who know Him let others know—only when they set men to reading His life, tell men of Him, live before men as He would have them live—can men find out about Him. The simplest bit of fact about Christ must be brought to those who do not know Him by some person. * * * The message of the good news of Jesus Christ must be carried by His disciples. There is no other plan. It was for this He taught the Twelve. It was this which He meant when He said 'All authority hath been given me unto me in heaven and on earth. Go ye therefore and make disciples of all nations'. The Christians and *the Christians alone*—have it in their power to lift the burdens of the world through the supremacy of Christ."

There is a very special challenge to the Christians of America to lead in this great ministry. Europe staggering under her burden of war will be unable for many years to carry her full share of the work. America has money and men with which to do the task. She has escaped much of the suffering of other lands and today she must meet this situation. Because of the fact that America has not been guilty of the scramble for colonial possessions and territorial conquest she is accorded a peculiar welcome in Eastern lands. Whether or not America always lives up to the standard there is no doubt but that the "people of small nations and large look upon her as the champion of the rights of the oppressed and the weak."

HOME MISSION STUDY.

TEXT: FROM SURVEY TO SERVICE, CHAPTER V LUKE 10: 25-37.

By Mrs. Haidee Ewing Rankin, Waterloo, Iowa.

The World's Brand or the Problem of Prejudice.

"WOULD you rather have been born BLIND or BLACK?" That is a startling and searching question. Are you ready to answer it? Wait a few moments with closed eyes. Shut out the morning light of the eastern skies, the glories of the sun whose going forth is as a bridegroom coming out of his chamber and rejoicing as a strong man to run a race; shut out the grandeur of the closing day clothed in the royal colors of the King; close your eyes to the early and the latter rain, to fruit and flowers, to mountain, hill and valley, fail to catch the thought from the written and printed page; be blind to the beauty of art and achitecture; see not the kindly face of friends; the love light in your mother's eyes, the smile upon your baby's face. Can you answer the question yet? Blind, or black?

What would it mean to enjoy all those manifold blessings through eyes with black "curtains!" Does not the black man and woman see the same things that we see, enjoy the same things that we enjoy? Do they love less than we? Is the difference on the inside? or on the outside? Blind or black? The choice of blindness would indicate a high valuation of the world's brand placed upon the race, forgetting that with Christ all men are equal. Is this fair? Should the test be made through color or through deeds, fruits? Is there any difference in the significance of the Phi Beta Kappa key granted to John W. Cromwell, a Negro, by Dartmouth, to Jessie R. Fauset, a Negro woman by Cornell, to Alain LeRoy Locke, by Harvard, to Frances H. Williams by Holyoke, from the ones granted to our sons and daughters by their alma maters? Are "Holland's Comprehensive Methods for the Guitar" any less instructive because composed by Justin Holland, a Negro?

Does "Carry Me Back to Old Virginny" lose its sweetness because James Blan was a black man? Are pictures and statues any the less beautiful because a black hand directed the brush or chisel? Does the poem lose any of its melody because it falls from the pen of Paul Laurence Dunbar? Was the Croix de Guerre awarded to the 372nd regiment of colored soldiers any less an honour because they were black?

"O the terrific and fateful power of labels which are attached to people in advance ..... The world brands them in the cradle. They have no chance to act first, to show by deeds what is behind the face. .....The soul sinks back from this oppressive weight of prejudice, beside which the thought of life long blindness is more endurable." O the power and tragedy of prejudice!

PREVALANCE OF PREJUDICE.

It seems that the presence of prejudice is universal. "I do not like thee, Dr. Fell, The reason why I cannot tell." Almost every community has its "across the tracks," "its shanty town," its "mill section." True, they are different, but "the most tangible difference is the way people come to feel about it." This *feeling* often produces a lowering of wages, of business opportunities and of social standing in that community. Prejudice is not confined to locality but is often added to occupational difference. What about the country child entering the town school, or what about the retired farmer and his church spoken of in the last chapter? Isn't difference

accompanied and intensified by prejudice in these instances?

Even the philosophical Mrs. Wiggs can redeem her Cabbage Patch from Prejudice only in a book. Prejudice removed, and the problem of difference is greatly reduced.

How many of us are free from prejudice? Most of us think we are, or that our prejudices are merely "funny" because perhaps, they are the most easily recognized by the possessor. Dr. Douglas traces prejudice back to savagery. Religion made horse flesh "taboo." We

WITHIN THE PALE.

How will they be received? We must meet them, there is no escape from responsibility.

do not know whether or not we like nutritous horse flesh, having never tasted it, nor do we intend to settle the question by trial. We take Pat's position, "No, I don't like lettuce and I'm glad I don't for if I did I'd eat the nasty stuff."

Personal prejudice carried into social life pays a high price. It limits brotherly kindness. The Jews have no dealings with the Samaritans. But hear the rebuke of the Saviour in our Scripture lesson, Luke 10: 25-37. Tradition kept Peter and Cornelius apart. Cornelius was "taboo" to Peter. He was not willing to find out how he really did feel toward Cornelius. The vision revealed to him that contrary to his *prejudice,* he liked him and needed him. "They had been praying for one another! And they had been kept apart so needlessly and so cruelly!"

PREJUDICE AND THE CHURCH.

Many local churches are established on the basis of prejudice. "Across the track" people do not feel at home in your church nor you in theirs, so a struggling church or two are established without consideration of the real *needs* of the community or of the opportunities for service.

Such a situation shows the value of *survey* followed by *service.* Tam's wife nursed her wrath to keep it warm. Do not some churches exist to keep "prejudice" warm? Dr. Douglass says, "Let the fact be faced frankly, many churches serve to keep men needlessly and cruelly apart." Church planning and planting should be from the community view point.

All denominations suffer from the prejudice of their different constituencies. All have within them urban and rural membership, each not grasping the other's needs and each seeking to advance policies and plans limited by prejudice based on that lack of knowledge. "The Protestant Church has no adequate city program." This is partly due to the fact that the rural constituency does not think in terms adequate to "put religious work upon a scale equal with the city's other undertakings." "Thousands of sincere Christians kneel in prayer-meeting and pray against the vice and menace of the city; its expenditures; its Sabbath breaking; the tyranny of organized labor; its laxness of theology—without in the least appreciating the scale of its proper demands. They are unmindful of its wonderful constructive impulses; its profound need of recreation; its complex industrial problems or its gallant effort to study and work through its problems for its own sake and the sake of the whole world."

Again the city masses do not understand the policies of church leaders and think that the trouble lies in finance, that the church is owned and controlled by the rich. The root of the trouble is lack of experience on both sides. In a denomination or any world-wide group of Christians, multitudes of whom do not know there is a social struggle, clear thinking and ringing declarations of righteousness and equity come slowly, especially upon subjects which are outside their experience. Great hearted leaders and conscientious commissions struggle in vain to get aggressive service from an army limited by prejudice based on ignorance." Here is where the value of the survey is again made plain, for it succeeds better than any other agency in getting "people of different experiences to see eye to eye. It gives balance to judgment and breadth to sympathy. It ought to be dominant in the making of all national religious policies."

PREJUDICE WITHIN THE NATION.

That differences exist between men of different nationalities, languages, customs etc. goes without saying and there is likewise no doubt but that prejudice exaggerates and magnifies these differences making the problem of assimilation doubly difficult. To multitudes of people the color of the skin, the clothing, the intonation of the voice indicate some defect or backwardness. How many of us are inclined to raise the voice when speaking to one of foreign tongue, thus relieving the density of the situation!

We do not know how well we will like the foreigners nor do they know how well they will like us so long as we both have our prejudices as a wall or partition between us, keeping us in our clannish group and they in theirs. How much more difficult it must be for the foreigner who has cast in his lot in a colony made up of often twenty different nationalities.

Dr. Douglas says, "As a pilgrim he has already undertaken the adventure of migration. In some measure he expects to change his manner of living. The alien will, therefore, usually meet us more than half way." Christian Americanization is a tremendous undertaking and can never be accomplished with prejudice as an ingredient. We must learn to like the Pole, the Russian, the Greek, the Hungarian, the Sovak and the rest and they in turn must like us.

If American ideals are to be reached will be only through a brotherhood of citizens and not through a citizenship hating, disliking and mistrusting one another. There are people unassimiable and this a fact not distorted by prejudice, but, it is perhaps prejudice that decides there is no place for them in our country, for in times past we have felt the need of them to such an extent that we have urgently invited them to "come across."

Dr. Douglass thinks that on the whole the unassimiable groups, so-called, do us more good than harm. He feels that if all kinds of people can live together in the world, they can learn to live together in half the world.

RACE PREJUDICE.

Race prejudice is "across the tracks" and "alien" injustice more fully developed. It is much stronger, perhaps, because it has had a longer existence and is really an inheritance and a cultivated inheritance at that. We are taught in advance that people of certain colors are not desirable. "Is it any more right or just to be governed by our childish prejudices than by our childish fears?" Perhaps no nation ever faced a more difficult problem than does America in her social life. Its solution lies in the gospel of equality given to us by the Christ to whom no man was white or black. That Gospel alone can drive prejudice from the hearts of all races.

RELIGIOUS PREJUDICE.

Religious prejudice though present is less marked than formerly. Notice how practically all churches are cooperating, placing in the background unessential differences and emphasizing the essentials. The church community in Montana and elsewhere are encouraging signs of the diminishing power of prejudice. But few churches claim a complete membership of "dyed in the wool" and in almost every congregation will be found many "adopted" children who are serving the Master acceptably. There are other religions within our midst besides the Protestant and Catholic. Some few Buddhists have their temples, the followers of Mohammed is present and the Hindu and Parsee are not entire strangers. Dr. Douglass says these

faiths are bankrupt and exist "because neglect and prejudice have failed to provide a vital substitute." Our text teaches that we must moderate our prejudice against the historic enemies of Protestants; viz., Roman Catholics and Jews, for they do the work of Christ. We call the Indian and Budhist in our land heathen, and see not the groping soul, or the self respecting protest against racial subordination by Christianity. No Christ without racial kinship. We cannot offer Christ and withhold kindness, justice and fraternity.

PREJUDICE AND ITS PRODUCTS.

Prejudices makes men *conventional;* unready to be "adventurous." This denies him citizenship in the great world of fellowship. "More needed than money and institutions are Christian people who rejoice in the adventure of acquaintanceship with other people."

Prejudice is *repressive.* It occupies a place in the heart by usurping a place that belongs to Him to whom there is no Greek or Jew.

Prejudice is *vituperative.* It is a short cry from the common Dago or Sheeny to the "unclean."

Prejudice is *depressive.* It considers folks inferior and means to keep them in their "places." It is the "de-humanizing of the inner life," while one of Christ's gifts was that of "making lesser man greater than he was formerly by expectancy and the daring of fellowship."

"Prejudice compels a generous man to deny his own feelings. The prejudiced are real victims of prejudice. It is themselves they crush down.

It is a sort of black magic which forbids the heart to beat as Christ bids it beat for you and me".

Let then prejudice be removed from our hearts and its place be filled with the love of Christ which constraineth and

"Then let us pray that it may come.
As come it wil, for 'a that
That man to man, the world o'er
Shall brothers be for 'a that."

WHAT DO YOU THINK ABOUT IT?

1. Would you rather have been born blind or black?

2. Have we any more right to be governed by childish prejudices than by our childish fears?

3. How is the survey a remedy for prejudice?

4. To what source does Dr. Douglass trace prejudice?

5. Is prejudice universal and omnipresent?

6. Does freedom from prejudice involve desire to associate?

7. What attitude is most likely to remove prejudice, benevolence, pity, respect, good will, acquaintance or what?

8. Did prejudice exist in the time of Christ? If so, illustrate.

9. What was Christ's rebuke?

10. How does prejudice intensify the problem of difference?

11. How does prejudice effect a community? Who is to relieve the condition?

12. Can you recommend a remedy that you are willing to try?

13. What is often the basic cause of prejudice and what is the best remedy discovered so far?

14. Is prejudice limited to but one or two nationalities in our country?

15. Distinguish between prejudice and statesmanship.

16. What is race prejudice? How does it rank with others?

17. Prove that religious prejudice is on the decline.

18. How does prejudice effect the "prejudicer" and the "prejudicee?"

19. Can you help God to answer the prayer at the close of the article? If so, "Peform the doing of it."

POSTERS! POSTERS! POSTERS!

Kate A. Hill.

This article describes the illustration shown as the frontispiece in this number. Because of the growing interest and instruction in the use of "Posters" we regard this an opportune time to present an illustrated view as shown at Fort Morgan Convention.
Editor's Note

The second exhibit of original posters by the different missionary societies at Ft. Morgan was an unqualified success. The first was at Youngstown. Many who saw them said there was great improvement.

It was surely the right thing in the right place when our capable president appointed three of the younger members of the convention as the Poster Committee. Mrs. J. H. Grove of Chartiers, Miss Gladys Wilson, Rock Island and Miss Mildred Bartling, Kansas City.

They gave us a good standard by which to make our posters one the next committee can use. There were no awards but the committee brought bebefore the convention the posters which they thought emphasizied these points. Every poster must have

"First. A message, appealing and commanding.

Second. Artistic value.

Third. Advertising value."

Under 'the appealing message' was one from Young Women's Missionary Society from Indianola, Ia. entitled "Hear the Call." A beautiful poster with this for its commanding message, "Go ye fundamental principle of our service.

The Young Women's Missionary Society from Denver had one three scenes from India, China and Africa. It had into all the world."

For artistic value we were shown the poster by Mrs. G. F. Hoffman, Keota Iowa. "Travels of the Book." It can be seen in the picture of the Junior Exhibit. A large eagle carrying the Book over land and sea.

Another was sent by Miss Mc Cague of First Omaha, A Moslem kneeling for prayer with his camel kneeling behind him.

All belong to the third class, advertising the monthly meetings of Women's Young Women's and Junior Missionary Societies. Thank-offering, Budget System, foreign, home, Indian, and Freedmen's work, Children's week, Presbyterial Goal or Programs for the coming year, Women's Missionary Magazine, etc.

The Committee brought three before the convention to emphasize their advertising value. "Bee-Hive Meeting" This showed an immense bee hive with bees coming from every direction. With this verse,

"If you are alive
Come to the hive
Where BEES are Buzzin'
By the dozen."

"Bring a Bible and a verse beginning with Be." Sent by Women's Missionary Society, Mt. Lebanon, Pa. Drawn by Miss Lillian Struges.

One of the most striking was by a junior from Second Washington, Iowa A picture of a Sudanese—leaning on his spear with the words, "Teach him to lean on Christ as on his spear."

The last one mentioned by the Committee was a booster for the Women's Missionary Magazine. Each society ought to make one for "Magazine Week" the last week in October. The words "Subscribe, Renew, Renew" on the three sides of a cover of the Magazine, with these words below, "For religious teaching missionary material is second only to the Bible." This also came from Second Washington, Ia.

It is quite impossible to give them all, for Societies who use the Budget System and find it difficult to get all the envelopes returned will find this one helpful. At one corner was a bag pouring our dollars. In the opposite corner was a Women's General Missionary Society monthly envelope. Between in large letters, "The Women's Missionary Society's Budget closes March 4th. Are your envelopes all in?"

Several very interesting posters were made by cutting out figures of and pasteing them on a card with a striking title. "Children's Week," "A Thankful Heart," "Wake Up Kiddies," Cotton Tails and other Tales" etc., etc.

Oregon and Kansas City Presbyterial sent their "Goal" or Program" for 1921-1922 all worked out in beautiful letters. One had been sent to each society. A question often asked was how did they get such beautiful letters. Will some one please answer?

Albany, Oregon sent six posters on "Ruts! Ruts!! Ruts.!!! There were copies from the Missionary Review of the World, February 21, 1921. Also from a leaflet by Helen B. Montgomery.

Altogether it was a worth while exhibit. And again we have Mrs. James Work and her committee to thank for the splendid arrangement and for the display loaned by her sister.

After each session there was a Bulliten prepared by Miss Ida Little of the important items of each report and the business each delegate should take to their societies. These were made on large sheets of paper. They were always surrounded by a number of busy delegates thinking of the reports to be given at home!

JUNIOR EXHIBIT AT FORT MORGAN.

Kate A. Hill.

There were dolls to make us happy,
There were rugs of every hue,
There were dresses for the babies,
There were books both old and new,
There were quilts of many colors,
There were games we love so well,
There were bags to teach us sewing,
There was more than we can tell!
(With apologies to "Smiles")

"Have you seen the Junior Exhibit?" questioned one delegate of another one morning at the Women's General Missionary Society at Fort Morgan. "No," was the reply "Where is it?"

"Up stairs. I think they must have built this church just for the Women's General Missionary Society. There is a place for every thing, so well arranged and convenient. The rooms upstairs are ideal for an exhibit."

Up the stair way they climbed. When they stepped in the room it looked like a display of Christmas things for children, but the colors were all pink and white. Streamers from the center of the ceiling to the walls and two beautiful booths on either side.

"Why have they used pink and white up here and blue and white below" asked the delegate who 'had never been at a convention' "Oh, the Juniors have their own colors. Everything is pink and white for them. Did you never see their little pink Thank-offering boxes?"

Where to begin to look was the problem. The visitors just wanted to stand and look and dream of the beginning and the end of such a roomful of delightful gifts.

The beginning? Junior societies in every part of the church with busy fingers and loving hearts had been at work. Consecrated leaders had planned and prayed that through these gifts some children might catch a glimpse of larger service by and by.

The end? In Egypt, India, the Sudan and among the Indians and the Freedmen are little folks with their faces turned toward the Juniors for their Christmas gifts. It almost seemed we could see their shining faces, and hear their shouts of glee as they lifted their eager hands to receive the dolls, works bags, cards, dresses, etc.

The whole exhibit was arranged by Mrs. James E. Work and her committee. Many who had attended previous conventions said the arrangement was the best they had seen.

Look at the picture and you will be able to find nearly every one of the articles in the list.

Dolls, 229; Books, 14; S. S. 8 packages; Dresses,9; Pillow cases, 10; Quilts, 5; Miscellaneous, 4; Baby's Layette, 1; Kindergarten Supplies, 27 boxes, Cap and apron, 1; Carpet rags, 58 balls; Postcards, 1200; Games, 4; Towels, 29; Rugs, 6; Bags, 68; Cash $4.75.

"I spend every moment I can here" said the enthusiastic delegate. "Let me be your guide. Isn't this old woman who lived in a shoe' cunning? It was sent by the Juniors at Meridan, Pa. It must have been fun packing that big shoe with those dear little dollies."

"The dolls with the beautiful crepe paper dresses came from the South church, Youngstown. I am sure they

were interested in this convention with their own Mrs. Mac Donald as president.

"Aspinwall, Pa. does things by the dozen. These dozens of cloth dolls came from there. The two largest dolls came from West Allis, Wis. They are the most beautiful here. They always take the Junior banner in Wisconsin Presbytery."

"I've looked over things pretty carefully and I believe Arkansas Valley Presbyterial sent the largest collection of rugs, dolls and kindergarten material."

"Kindergarten material was the 'Junior special' this year. I am sure in choosing some of the Juniors choose the things they enjoyed for many of them are not far from their kindergarten days." Several societies sent money."

Here the "guide" paused to answer a question from another delegate who was examining a quilt with the name of a missionary of it. "Oh, yes." she said "If a Junior is acquainted with a missionary or especially interested in a school all they have to do is to write the name on the quilt or rug and it is sent as they designate. That beautiful rug made of silk rags by the Bamba Circle in Long Beach goes to Miss Margaret Smith in Egypt."

"I really can't decide" said the woman who was seeing things for the first time, "whether I would rather be a Junior in the home church making these things or a child in some mission field to receive them!"

The opening song was heard and the delegates had to hurry down stairs for the business of the convention. For the exhibit was not open during the sessions of the convention. On the way down stairs the 'delegate for the first time said to her 'guide." I did not see anything from our Presbyterial, but NEXT YEAR you may be sure not only the name of our Presbyterial but of our society will be there. I will see to that!!"

So in the Junior exhibit" there were great resolves of heart." But why attend a convention if it isn't to learn and resolve to do?

SOME THINGS THEY DID NOT SEE.

The college girls' corner

Yes. They had a corner all their own! There is always a first time. This was the first time for the college girls. Early in the year they began to plan to dress dolls for the schools in our foreign fields.

Westminster had 120. Their poster was an invitation to a "Farewell party for the dolls." Four were chosen as delegates to represent the one hundred and twenty at Ft. Morgan. There they sat above the poster. All looking so important and happy.

Monmouth had 100. Their poster was in the college colors. A beautiful white ship to carry the dolls on a red card "We are going to Egypt to play."

"Tarkio Y. W. C. girls dressed 100 dolls for the Egyptian Orphans" read the poster from Tarkio. You can see these posters in the picture.

Muskingum sent a beautiful poster in college colors. "Muskingum women became little girls again. Every body dressed dolls for little girls in foreign fields. IT WAS MORE FUN!" They had 65.

Sterling had 25. The distance was not so great so they sent 12 of them to represent. All were so happy to thus "do something." Best of all one of them wrote "Count on us when ever it is possible to do some thing for the Women's General Missionary Society." Let us pray that many of these girls may follow their beautiful dolls into foreign fields.

FOR THE DELEGATES THEMSELVES.

Mrs. J. C. Alter, Field Secretary secured this delightful contribution from the "Coast" for the Women's General Missionary Society.

In a beautiful glass case to keep out of reach of fingers while they feasted their eyes and later tasted with their tongues were the dainties sent by western Presbyteries for the delegates themselves.

There were "Sun Kist" oranges from Los Angeles tempting the delegates to accept their invitation to meet with them in 1923. There were "Sun Maid" raisins and prunes from San Francisco. Jellies and preserves from Puget Sound made in Bellingham, Washington. There

was plenty of printed advertisement from the makers.

The "Tru Blu" wafers came from Spokane. We will always appreciate these particular brands as we buy them they will be associated with Fort Morgan.

THE BABY'S LAYETTE.

It came from Jetmore, Kansas. The girls in the Junior Society made it. It was displayed at the Arkansas Valley Presbyterial The Kansas Sabbath School Convention, the County Sabbath School Convention and finally reached the Women's General Missionary Society.

Then what? After much discussion it was finally decided to divide it and send it the NEWEST mission baby in India and Egypt. Perhaps the fortunate mission mother will write and tell us who that is? So some dear little mission baby will wear the beautiful little dresses and all the rest sent by the Jetmore Juniors.

THE LAST DAY.

It was such fun! First we gathered everything in one corner of the room and this picture was taken exclusively for the Women's Missionary Magazine. If any one wants a picture they may be had for fifty cents. Address, Mrs. James E. Work, Ft. Morgan, Colo.

All designated articles were laid aside. Then we named five chairs, India, Egypt, Sudan, Indians, and Freedman. Each received in turn a doll, a box of cards, a dress, a bag, until all were distributed. Lastly they were all packed in boxes and sent on their way to make glad the hearts of little folks in the different fields.

THE FOREIGN EXHIBIT.

It was a temptation to linger in the Junior Exhibit but those who went into the next room found themselves in foreign lands. In the first corner were the things from the Sudan. These had been loaned by the missionaries. There was a big doll dressed just as they do in the Sudan, with a string of beads. The shield made of rhinoceros hide attracted much attention also the tooth of a hippopotamus.

Rev. E. B. McCreery sent a gavel made out of a tooth of a hippopotumus. The spears, and war club and pipe, dancing clothes gave many a new idea of that strange and interesting people.

The Egyptian display showed beaten and carved brass and carved wood. They were gifts from missionaries to friends and showed what beautiful carved work the Egyptians can do.

There was much interest in the various slippers worn by the people and the beautiful Assiut scarfs, net worked with gold.

Boys would have been interested in the palm fiber sling and little girls in the crude rag dolls made by the Egyptian girls.

Miss Ruth Work told us that when she told the girls of the different schools she wanted some of their work to take to America all wanted to have some of *their* work sent. So for the first time we had a school display from Egyptian Schools.

The papers were in English and Arabic and included work from the first primary up to the College work. Subjects represented being Bible, Arithmetic, Geography, Physiology, Grammar, Composition, language, Normal Training.

The following schools sent work for the exhibit.

Luxor Girl's Boarding School.
Khyatt School, Assiut.
Pressly Memorial Institute, Assiut.
Fayoum Girl's Boarding School.
Beni Suef Girl's Boarding School.
Cairo Girl's College.
Gullali Girl's School, Cairo.
Girl's Boarding School, Tanta.
Girl's School, Mansourah.
Central Girl's School, Alexandria.
Mission Kindergarten Training School, Alexandria.

Miss Work very generously announced that the delegates were welcome to take specimens of the work from the schools back to their societies.

INDIAN EXHIBIT

The India Village was of much interest. Some years ago Rev. A. B. Caldwell had two brothers who lived in Sialkot made this village for him. It was truly a work of art. So life like did they make it that Mrs. Caldwell used to say she could recognize merchants and different men from Sialkot city.

It is made of clay and had been packed and unpacked a good many times but it is still of great interest. It has every typical to an India village. The well with the oxen to turn the wheel, the cattle resting at the watering trough.

There was the sugar cane mill and the carts hauling the loads of sugar away. There was a Mohammedan mosque and Hindu temples. The low, flat roofed houses with the women sitting in front baking bread, grinding and spinning. One woman is seen carrying the water and the bread on her head to the men in the fields, another group of women were varying their water jars on their heads from the well.

The row of native shops with the merchants sitting in front weighing out their goods. A native tailor is squatting in front making a coat.

Perhaps the most interesting thing was the wedding procession with the band leading, the groom and his friends on horse back, the bride inside the doli, the bedstead and spinning wheel, part of the brides dowry. One small boy called it a "circus."

The Mohammedan burial ground and the Hindu burning ghat were well represented. The faqir sitting not far away.

The farmer and his yoke of oxen and plow and various other implements were all there. Even here and there were the village dogs.

Next to the wedding procession in interest was the missionary with his string of camels. The missionary on a bedstead, the sick man carried on his bed, and the men standing or listening were all there.

So well made are the figures that any one acquainted with India could tell a Hindu from a Mohammedan, a low caste from a high cast man.

It made India very real. It was greatly enjoyed by the primary department of the Fort Morgan Sabbath School on Sabbath morning. Any time that the exhibit was open you were to find a group of children around the India exhibit.

Altogether it was a splendid exhibit and the whole added much to the convention and was greatly appreciated by all.

AMERICAN INDIAN EXHIBIT.

Perhaps the most costly thing in the exhibit was an Indian dress made out of buckskinned beads. But when one felt the weight of it one did not envy the Indian maiden her costly dress. Every thing in the Indian exhibit was beautiful. The fine bead work on the bags and the wonderful baskets were much admired.

Note—This India exhibit was shown at Congress of Missions and attracted much attention.

IN THIS GENERATION.

By Rev. F. A. Collins.

"Tis the will of God, cried Jesus,
On that awful, Gethsemane night.
"Tis the will of God," was the chorus,
In that first, Easter morning light;
The great victory now has been wrought;
Christ's blood, man's freedom has bought,
For the will of God must be done.

"Tis the will of God," said Peter,
The monk of the fiery tongue,
And the Christian hosts of Europe,
On the Holy Land were flung,
To rescue the Savior's tomb,
And to seal the infidel's doom,
For the will of God must be done.

"Tis the will of God," the Master
Declares, with a voice of might,
That the clouds enshrouding nations,
Give place to the Prince of Light;
That men shall cease their mortal strife;
That all shall have eternal life,
For the will of God must be done.

"Tis the will of God, on this day,
As it was was when His voice was heard,
And mountains move submissivly,
When men believe in His word.
Lo! we hear the heathen millions cry;
We will tell them of Christ ere they die;
For the will of God must be done.

FOREIGN CORRESPONDENCE.

EGYPT

Minnehaha Finney, Tanta Egypt.

AN EVANGELISTIC TRIP.

Dahabia, "Columbia."
Assuan Egypt.
October, 24th.

Dear Friends:

Three days more and, if the company's towing barge gets up to Assuan, we will be moving down stream, D. V. We feel that only a beginning in the work has been done here, and yet that we ought not to stay longer We, or rather the most of us have been here about three weeks on the 27th, although we have not actually been "at work" all the time, two or three days being spent largely in getting the boat in order.

It is with mingled feelings that we look forward to leaving. We are exceedingly glad for the endless opportunities we have had for scattering the imperishable Word and for meeting with hungry souls. One goes out to the same quarter of the town or to the same village day after day and gets a hearing—an interested hearing—and is able to distribute equally great quantities of literature. It appears just as easy to sell Gospels now as it was a fortnight ago. A few Moslem women have definitely declared themselves for Christ. (What their fortune will be will depend, humanly speaking, on our labor in prayer for them.) The people generally seem to be so much easier to reach than those in Lower Egypt. We have encountered practically no opposition whatever. What is the reason for that? Is is because of any natural condition? Is it because of the ignorance of the people?—their fewer Sheikhs, etc.? Is it because of their remoteness from European civilization and "Christianity"? Or is because of .....?.....that has been focussed on this part of the country?

We do not know of course, but we are strongly inclined to believe that prayer, of our friends, has had much to do with the situation. We wrestle against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places." "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." It isn't so much more *ignorance* that we have to do with, as these other things, just mentioned.

During the past days we have tried to give prayer the rightful place—the first place—but we must betake ourselves to it more in the future than we have in the past. We had an all day waiting on God, at the Evangelical church here, last Friday. A few of the dear Egyptian Christians, men and women, joined us, and a profitable time was given us. Mr. Webster of the Canadian Holiness Mission at Nekhails, Assiut Province, where they have recently been blessed with a revival, has come to us for a few days, and we have arranged with him to have some meetings for the Christians of the place in the hope that they too may have blessing. Hitherto, while most friendly they have done little to help in our work, at least in a practical way. It doesn't matter much relatively, of course, if they don't come to our help here, what does matter, and that of course a great deal, is that they join forces with the missionaries all over the country in a rapid carrying of the message to all. We must not cease to pray for them. Perhaps I should here say for the benefit of some of whom this letter goes, that I am referring to the Coptic Christians, not to the converts from Islam. The latter, a small community of perhaps only 150 or 200 souls, show commendable zeal for the conversion of the Mohammedans.

Our other feelings are those of regret and sorrow that we are having to leave this part. How we should like to stay and help carry on the work that God has begun here. At times like this, when the need comes to us afresh, and when the laborers again appear so pitifully few, it becomes a new joy to us to think of the coming of Him who is to end the present order of things and usher in a new age.

W. L. Mc Clenahan.

THE SWEET GIRL GRADUATE IN THE FAYOUM.

Yes, away out in this oasis garden we had three of them this year, just as sweet and excited about graduating from common school as any girl in the United States taking her degree. But are there not hundreds of them in America every year, and only a few to the millions here. Then, too, this was the first graduation in our school for over three years.

So you see it was a great occasion. For weeks, the missionary and teachers struggled to get speeches and songs into young brains that had so much else to think about, and the writer tramped miles on the little suit case organ in the attempt to get the tongues of these little descendants of the Pharaohs to vibrate to such tunes as "The Low-backed Chair," and "Jingle Bells" with words in English. More than that, they had to make the same motion with the dolls or parasols and at the same time.

Then there was the dialogues of "The Merry Microbe" and the "Health Fairy" that the head teacher had translated into Arabic. The microbe would look sad and the Health Fairy sick and every body would move like they were dignitaries of the realm of chopsticks and propelled by jerks. But this happens in America sometimes, so maalish (never mind), perhaps the "disease fairies" would stop giggling, the feet that collided with the floor as if shod with horseshoes would land more feather-like, and the fairies wouldn't wave their wands as if to spear some one. Thus did the perspiring faculty cheer each other up and take courage for the fray each day. However it was thoroughly expected that someone would fall off the platform on the big day, for wasn't it a common occurence to hear a thump and see two feet and the top of a parasol, just one pedal bravely marking where a youthful performer's zeal in the platform drill had been conquered by gravitation.

But the candidates for diplomas, what were they doing? Days were not all rosy for them either. One had a reading in English, and why she shouldn't recite it in a monotone like her Arabic memory work was beyond her ken. The other two had theirs in Arabic, which seemed like quite a feat to one but a years' acquaintance with classical Arabic. The valedictorian's was sad for she bade farewell to teachers, school mates and all her happy girlhood days to assume the hard lot of an oriental woman. The other two were to continue as teachers, but she must stay at home. So the practice would end appropriately with a general weep by speaker and audience. Then, too, there was the week of examinations which made them wonder why we tried to annihilate them just when the coveted "shadaha" (diploma) was in reach. But after much tribulation and fasting (for they would hardly eat) they finished, and came out of their seclusion with the look of war heroes on their faces.

Invitations were then sent to all patrons of the school and their friends. The program was given one day for the women, many of whom returned the next day, which was for the men. The platform was gay with Christmas festoons, palm branches and flowers. Two rows of seats were reserved for the governor of the province, his lieutenant, chief of police, and various other officials, nearly all Moslem. The girls went through their parts with credit. Nobody fell off the stage and the Microbe was so merry in her part-red-part-yellow dress that she recieved quite a storm of applause. Then the governor spoke briefly and presented the diplomas. (By the way, he must have been a very busy man at that time when the country was in such a state of unrest. However he showed his kindly feeling toward the school in being present and taking part.) The program was closed with the benediction. The audience was then invited to inspect the sewing exhibit. Work from every class was arranged on red cloth on the walls of one of the class rooms—bibs, table covers, dresses, knitted scarfs, handkerchiefs, a girls' complete clothing outfit, and a dozen or so cushions of embroidery and drawnwork arranged in the center of the room.

Now, perhaps someone will say, why go to so much trouble to graduate three

girls from the grades? Well, besides meaning a great deal to the graduates themselves, it inspires the others to finish school, which so few seem to do. Then, it has been a splendid advertisement for the school. Other parents are anxious for their girls to do as well, and as school is opening after the holidays, at least a dozen new ones have entered, some for the upper classes, and some from other schools. Now we have the primary classes well crowded, and more wanting to come. It will be a great day when we have the New World Movement building, and the sooner the better for all these aspirants to better things in Fayoum.

EVELYN MCFARLAND.

GIRLS' BOARDING AND DAY SCHOOL, ESBEKIAH, CAIRO.

Wouldn't you all like to hear about one of our Missionary Societies? Yes, a real society like mother and you go to at home. (It comes on the last Friday of the month, and the meetings are talked about and planned for long before.) The afternoon recess bell had rung and as the girls arranged themselves in their respective class lines, you wondered why they seemed happier than usual. It was the last day of the month and the girls had been divided into two groups. For the past week Arabic Revival meetings had been held and the girls become very enthusiastic over them. Thinking that real testimonial meeting, in connection with the regular Missionary meeting would be helpful and also easier for the girls in speaking, two groups were suggested. One was to be strictly English speaking, while the other was to be optional. Three of the teachers in the English department officiated in one group and it is of this meeting I am speaking.

The first part of the meeting was devotional—after the singing of "The Lord's My Shepherd" and "Far Better Than Silver or Gold," two great favorites from No. 4, several of the girls, led in short prayers. Such sweet little supplications as they were, nothing flowery or impersonal, but straight from tender, little submissive hearts.

We then, heard a missionary story "When Jimmy's Sweater was Worth a Thousand" told by another of the teachers. The attention and response these oriental girls give to a story is almost unbelievable even when given in a tongue foreign to their own. Not a sound, only changing facial expressions as the story introduces humor or pathos. After this the meeting was thrown open for any girl who wished to take part. Did they respond? Oh, if you could only have heard them! One by one they gave either personal testimonials of their change of heart or of their convictions felt during the week of meetings.

Several stories and illustrations were given and a sermon or two reviewed. The one thought that seemed to have come home brought out by so many of the talks was our near approach to God but not entirely receiving Him. The ship that almost made the harbor; the man that almost found Christ, almost, but lost!

The one prayer of those listening to these little talks was that the impressions made might be lasting and that the real goal might be reached by those who seemed to grasp its significance.

After singing "Oh Lead Me to the Rock" and a prayer, the meeting was dismissed without hardly a whisper. God seemed right there in all His beauty and glory. All passed out as if afraid to break the stillness. A real "Mountain top" inspiration was felt by those in charge and a real satisfaction that can only be found when we commune with God alone.

The other group also had a real inspirational meeting and the gifts of the girls amounted to $25. Our girls give well, but this was rather a special offering, given to help toward the new Church building in another part of this great and wicked city.

LOIS WOODBURN.

CHRISTMAS IN ASSIUT.

This year in our American Institutions it was decided that Saturday was the better day to observe the western Christmas. School was not scheduled to stop until January 5th.

How did we observe it?

First of all our American Staff gathered about the breakfast table and after a hurried meal all our personal gifts and those the American Mail brought us were distributed and unitedly enjoyed.

At eight o'clock our house family of 145 gathered in the chapel and after some songs the reading of "The Night Before Christmas" we heard strange sounding bells and behold for the first time in the history of the school Santa Claus came bounding in with a large pack on his back. The children were for the most part delighted but a few of the wee ones screamed with fear for about five minutes we had to act as policemen to save the lives of some six or ten children who clung to us as we placed ourselves between them and danger.

Soon the gifts were being passed to all the little tots. Each of the 6 year olds getting one of those kewpie dolls dressed by the Ft. Morgan Juniors, The 7 year olds getting the picture scrap books made by Mrs. Elliot's Sabbath School class, New Castle, Pa. We had prepared candy in fancy bags for every one—even for the cook—made possible by the generous gift of Mr. McMillan. Then every one had an orange from our own trees. Truly, I think, it was the best Christmas any of us ever had, seeing those urchins enjoy themselves in their first real Christmas.

At one o'clock the teaching staff of the school gathered around two large tables decorated with poinsettia and pepper tree branches and partook of turkey and the accompanying substantials. Our desert for Christmas is follow the leader to the garden and pluck an orange from the tree. This done we escape to our rooms to get our breath before the next celebration.

At 4 o'clock in the home of Dr. and Mrs. Owen, the American Children had a fine little program and when it was over a door was opened to where a beautiful ever green tree had been prepared and again Santa Claus came this time having a present for every one. Had we not shuffled names and prepared our presents and were not allowed to guess the donor of what was often a seasonable joke.

Being unattached ladies, Dr. and Mrs. Owen had very kindly invited us to remain and dine with them. It was ours to gather around a big grate fire with well filled trays and listened to some excellent music from the new victrola.

Surely our Christmas was complete.

Sabbath of course was December 25th. and it passed quietly until six thirty when, since there was trouble in Cairo and since the Government Schools were taking days off, it was decided to send the girls home for their holiday. This was thought the more advisable since our own college had dismissed and the girls could have the company of their brothers before a threatened railway strike. In one day and a half the girls and teachers were off to their towns and villages. We never had such a quick exit.

We are under Military Law of course. No ministry has been formed since the resignation of that body when negotiations were broken off with England. However the mission boats have gone back to their isolated districts and we plan to open school as scheduled Jan. 24th.

Very Sincerely,
MARY A. WORK.

VILLAGE FOLKS IN THE DELTA OF THE NILE.

Before sunrise on a morning in early summer we might have been seen hurrying through the streets of Tanta to the Delta Car on the narrow gauge railway. It was the plan to spend ten days in the villages of one part of the Delta visiting those women who had been patients in Tanta Hospital during the year that was past. It was only a short ride to the first village where we stayed two days. Then on to another village and another and so on, spending a day here, a half day there, perhaps only a few hours another places. The Delta is the most fertile part of Egypt so that the time spent in traveling from place to place was a splendid opportunity for observing Eastern methods of farming. Every acre was being utilized. There might be one field of grain ready for harvest while be-

side it was another of tiny green shoots. A very strange thing is the custom of harvesting during the early morning hours so that by day break you will see the field which the night before had been full of wheat entirely cleared and a few women loading the last of the shocks on to a camel.

Usually upon arriving in a village we visited the "omda" or mayor of the village first. One such visit was to the home of a man who had always been friendly to our missionaries. We presented ourselves at the gate and were admitted to the court by the keeper. To one side of this court was a large building in which the omda lived; opposite was one equally large occupied by his favorite wife and her servants. (The other wife and her children lived in another part of the village). We were shown into a great hall of this second building, heavy with tapestries and upholstered furniture. There we waited with more or less patience for a half hour when a little black girl in bright red dress took us to her mistress. She was cordial in her greeting, talked a little, had Turkish coffee brought, and offered us cigarettes. That visit seemed the most useless of any so far. There she was, a young woman, with nothing to occupy her time, (true, she could read a little but did she?) with servants always at her call, never allowed beyond her own gate except once a year when she visited her father's home in another village.

In striking contrast is a mud hut in one of the narrowest streets of a different place. We were given entrance into that house only because we took it,—the door being open. There the people were very suspicious of us. We had inquired for one "Fatma" and were directed to that house but no Fatma. The women living nearby came in looked at us and went away. A few braver ones returned. By that time we were seated on a couple of low benches and the senior missionary was telling a simple Bible story, while babies cried, two boys in one corner of the room had a friendly row, women talked and one man, who had wandered in and appointed himself overseer, remarked half audibly to the crowd in general. With all the confusion there was one woman of middle age who listened and perhaps may have grasped something of the meaning of what she heard. Would you choose to be the wife of the wealthy omda or one of these poor peasant women? The latter has one blessing—work, Necessity drives her to it from sunrise to sunset, day after day, year in and year out.

But there is a more encouraging side. Late one afternoon we were walking along a canal. The women of the village carrying water jars on their heads, passed us in steady procession. In the morning and at evening they make that trip for their daily supply of water. We stopped on the bridge. Almost immediately a group of little children were about us. Curiosity brought them. They wanted to see what kind of people we were and to touch our clothes; certainly we were peculiar folks. A few of the women stopped; then more and more gathered around. And again the missionary told a Gospel story, the story of the ten virgins. That is a story not difficult for their simple minds to understand, for it deals with things familiar to them. She told the story once and again and yet again. She questioned them about it and drew out practical lessons. There was a different expression on the faces of those women as they continued their way home, as though they knew they had heard something good, something that satisfied an indefinable longing within.

ELIZABETH SPEER.

A ZAR.

The teaching staff at the Girl's College in Cairo has little opportunity to see much of the real Egypt in school work. The girls, Egyptians, both Copts and Mohammedans, Turks, Jews, Armenians, Syrians, Persians, Greeks, with a few French and Italians, mostly from wealthy families, have come in contact with Europeans and have been influenced more or less by their manners and customs.

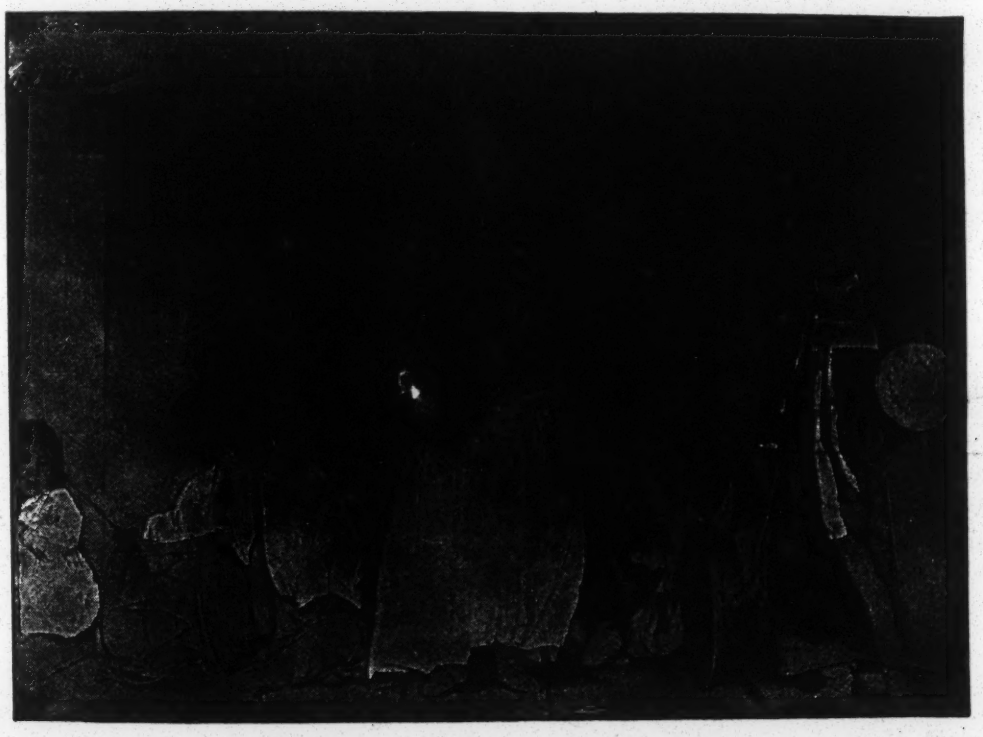
The college itself is not what we understand as a college at home but this

is rather what would be called an academy, there being everything from the primary to senior high school. There is, however, more language work than one would find in an academy at home. French, Arabic and English are taught all thru the school course. This school is the highest institution of learning open to Egyptian women in the country. The aim is to make it first a Junior College and then a college for women as we in the United States understand the term.

One of the most interesting and characteristic Egyptian customs seen here was a "zar" which is now forbidden by law. One reads and wonders much about demon possession in the Bible. In Eastern lands there is still evidence of such possession and the Egyptians, especially the uneducated and the fellaheen, stand in constant fear of demons. A number of women in the neighborhood who believe themselves so possessed get together and plan a "zar." A certain home is chosen for the ceremony which lasts for three days. Three or four musicians are hired, women, who play on native instruments resembling drums and tomtoms, weird rythmic tunes to which the women having devils, dance.

Through the narrow, dirty, ill-smelling streets of the native quarter we wended our way one warm spring afternoon. Fifteen or twenty women were seated upon the floor of a rather small room in the center of which stood a table with several candles and a pot of incense. The candle at the left had crosses marked upon it because the devil possessing one of the women was thought to be a "Christian devil."

There was a lull in the ceremonies when we entered and crowded ourselves down on the floor with the women. The musicians were drinking coffee from tiny cups and smoking cigarets. Soon however, they put down their cups, cast away the cigaret stubs and began playing their weird rythmic melodies. Stirring these certainly were, and involuntarily one would find oneself keeping time.



DRIVING AWAY THE EVIL SPIRIT.

Three or four women arose and began to dance, not dancing of the aesthetic or ballet type that we are more or less familiar with, but strange bodily twistings and turnings, contortions that be-

came almost convulsive as the women grew more and more exhausted. They lost all sense of direction and had to be kept from colliding with the table and each other, by the sheikha, the woman of experience in charge of the "zar." One after another became exhausted and dropped to the floor beating her head upon it. The sheikha would then blow into each ear to drive out the evil spirits and give the weakened woman a sniff from the incense pot.

An intermission followed this dance during which cigarets and coffee were passed, then another set of women rose and danced. We sat thru four rounds of such an orgy. On the third day, an animal such as a sheep or goat is sacrificed and the blood is smeared upon the face and hands of the afflicted women. Often the devil demands a gift before he will leave the body. This present the husband must grant. One of the musicians showed us a necklace which the devil in her demanded before he would leave.

An invitation was given us to come back the next day for the sacrifice but the hour being inconvenient none of us returned to witness it. Enough had been seen to disgust and horrify and to fill our hearts with pity for these poor women held in bonds of ignorance and superstition. RUTH B. MITCHELL.

TRAM* TALES.

*Note. Merely English for street car.

One finds to her amazement on reaching Egypt that she does not talk English. She talks American. Blank looks from her English friends answer to questions such as these: Mail here yet? What street car do I take to go to a shoe store? Buying a new waist? In good English English one asks, Has the post arrived? Which tram carries me to the booterie? Ah you pu'chasing a new blouz? But before long we find ourselves too, wearing boots and blouses and frocks and bonnits.

A shrill blast from the conductor's whistle, a scrape, scoof, swish, and we are off, headed for? Well, most anywhere: the American University and Arabic lessons, Ezbekiah and prayer meeting, Gizeh and the Pyrimids, Abbasiah and the Orphanage, or best of all Shoubrah and home. But whatever the destination we are sure of an interesting time, if our eyes are open.

Tale No. 1.

Coming from the University and lessons, I found myself seated opposite a man and a small boy, Egyptian. The little fellow looked so despondent, I endeavored to cheer him up by giving him a Sabbath school card. The father's "Merci", told me he knew no English or he would have said a "Thank you," And I was more convinced of the fact, when from his robe the man pulled a safety pin and carefully pinned the card to the lapel of the little boy's coat. Beneath the picture in bold type was written, SAUL THE PHARISEE.

Tale No. 2.

Why go to the store? Hanging like a human fly to the running board is a walking "Woolworth 5 and 10 cent store.

"What you want, lady? Safety pin, hair pin, clothes pin, shoe-strings and strainers; rubber heals and razors; tooth brushes and thimbles. What you like? All very cheap. Five cents, ten cents, what you want to pay."

And your other ear drum is being pierced with: "Toy for the baby, woolly, dancing man. Water for the thirsty, sweet Nile water. Lemon, big lemon! Buy a flower lady, pretty flower. Shcolata, (chocolate) Shcolata, two for seven, for seven two, Shcolata. Jam, jam. Nice English jam, only fifteen cents.

One look at the wares and it's fatal You will not leave the car without the Jam, or toothbrush at least. If you're wise you cast your eyes at the ceiling, shrug your shoulders, and make a sucking noise between your teeth. It works like magic. The Department Store departs.

With a sigh of relief you settle back to enjoy the ride only to find that you are confronted by a new train. This time if you are new to Egypt you shudder, open your purse, as you meet sightless eyes. You wonder how the crooked deformed shape can hang on the narrow running board as the car whizzes on.

Your ears ring with the hollow cry, "Look, Lady, I'm a picture of misery! God protect you, lady." As your coin drops into the emanciated hand, it is withdrawn.

If you have been in Egypt long, you wonder, as this picture of misery looms up, "Is he really in need, or is he but one of Egypt's professional beggars?" And remembering the scores of requests that must be met in the work that you are responsible for, you answer, not with a coin, but with the words, "God have pity on you!" And the hand is withdrawn.

C. BLOOMFIELD.

IN AND ABOUT THE ALEXANDRIA STREETS.

As I go from house to house with the Bible women I often wonder how they have gained entrance to so many houses, of all classes and religions and I sometimes ask. Some, of course, are open because we have their children in school and others when they hear of the Biblewoman through their friends, ask to have her come to them too. One day when I was with a Biblewoman in the village of Hadra, which is on the eastern side of the city, I asked how that particular home in which we were had been opened and this is what I was told. One day as the Biblewoman was passing along the street a woman who had brought her bread to the public oven to be baked and was standing there before it, said to her, "Why don't you come to our house as you do to the other houses in our street?" "And who may your Honor be?" said the Biblewoman, who did not know her. "I am the mother of Shokri," for the married woman is never known by her given name unless she is so unfortunate as to have no children but is called by the name of her oldest son, or daughter, if she has no son. "And your house?" "It is the red house with the brown shutters in the street of the two palm trees." It was not hard to find the street for there is only one street in the village with palm trees in it in a place where the streets are not named nor the houses numbered, it is very necessary to have some distinguishing mark. The daughter, who was present when the mother was telling me how she found the Biblewoman, said that she had been telling her mother for a long time that she must tell the Biblewoman to come to their house as she did to so many of their friends.

I realize anew how much we have to be thankful for when I see these poor women in their ignorance and superstition and know that the only difference is that we had Christian homes and parents. I called some time ago at the home of a woman who had lost her little eleven months old boy, her only son, and when I asked about the cause of his illness, she immediately began to tell me how he had been all right but a neighbor woman whose son was ill, had come in and cast the evil eye on him and in two days he died. She could believe nothing else for she had never been taught that cleanliness and proper food had anything to do with the length of his life, it was only the envious eyes of others that injured him.

Not long ago a rather pretty young Mohammedan woman came into a house where I was and when the women asked how she was said that she had not been well for the last few days because a neighbor woman who was jealous of her beauty, had come into her house and had talked about how pretty she was and from that time she had felt the effect of her envy. We tried our best to teach her that our life and our health are in God's keeping and that she need not fear such things as that but even the so-called Christian woman in whose house we were was not so sure that we were right and quoted Prov. 14:30 as a proof that envy or jealousy did destroy health. I did my best to explain that it ruined the one who was jealous, not the one whom he envied but they found it hard to believe. But shall we not pray that the day may soon come when they will know the Son and He will make them free indeed?

NELLIE C. SMITH.

Alexandria Egypt.

COMMERCIAL SCHOOL—ALEXANDRIA.

Dear Friends:

I wonder how many of you know of, or have even heard of, the Commercial School under our Mission in Alexandria . It might just have been that I did not happen to read of it, however, I did not know there was such a place until about five months before I sailed for Egypt to teach in said school.

You are interested in the work of the Mission, I am sure and I want to tell you a little about this very interesting part of it. We have a real up-to-date Commercial School here in Alexandria, the only one under our Mission. It is supposed to be a part of the regular Boy's School but in many ways is entirely separate. Our work is wholly in English and we have our own chapel exercises. We just have one piano and that is in the large auditorium where the younger boys come together in the mornings, and I play for them to sing. The Commercial boys do not like to have to sing without an instrument but is seems necessary at present since it is more profitable to have separate excercises on account of so much difference in the ages of the two groups.

We have thirty-five students this year —Egyptians, Greeks and Syrians. Eight of them are Mohammedans. The ages usually run from 15 to 21. We have a little English boy this year only 13 years of age but he is too young to take things seriously and would rather play than work. The boys call him "Baby Sefton." I was very much amused the other day to see one of the big boys carrying him up the stairs.

We have a two year's course and teach Bookkeeping, Shorthand, Typewriting, Arithmetic, English, Business Forms, Commercial Law, Commercial Geography, Bible and Spelling. The boys of course, have to have pretty good knowledge of English before they can enter the school. Shorthand is especially hard for them as the sounds are difficult; they want to say "ze" for "the", "face" for "faith," etc. If you had listened outside the door when I was beginning my shorthand class you might have thought it a first grade class at home as I had to spend days just on sounds.

Our students obtain good positions after graduating. All of the ten graduates of the class of 1920 are working for American or English concerns. Three of them are with the American Consulate here in Alexandria and one with the Vacuum Oil Company in Cairo. Graduates of previous years are working in banks, for the government and a few are in business for themselves.

We have Sabbath School every Sabbath morning and teach the same lessons that you have at home. The boys come quite regularly and some go to church while others come to Christian Endeavor. A boy who graduated the first year I was here is one of our best workers in the Christian Endeavor Society and has joined the church. Only a few of them join the church but we feel that they can not help living different lives after having been in the school for two years; so we just have to keep on sowing the seed and have faith that a harvest will be reapel in due time.

Sincerely,
MARIE FREED.

SKETCHES FROM PALESTINE.
BETHLEHEM.

The "little town of Bethlehem" is a quiet and beautiful place at which to stay. It is about four miles from Jerusalem and as yet no tramway has been allowed to link the two, though a service of motor 'buses has been started. It lies out of sight of the city, with an arm of the hills thrown protectingly round it and the ground falling away in twenty miles of hill tops to the Dead Sea nearly four thousand feet below. Hills are everywhere. The town itself is so steep as almost to look as if it were carved out of the hillside. One level stretch of ground in the valley beneath is pointed out as "The fields of Boaz," and close beside them are the "the fields of the Shepherds." It is all very much as it must have been when Mary and Joseph came to the town that wonderful night—the moon shining, dogs barking, a few lights shining in the town, the chatter of voices from the houses—every

one too busy to pay much attention to the humble looking pair, and only a star which some astronomers had been observing with interest marking their approach as a crisis in the world's history.

The inhabitants of Bethlehem are of an interesting type. The women are most noticeable of all, wearing as they do a long white cotton veil, which in the case of married women is worn over a curious high cap. Dignified at all times. Bethlehem women are irresistibly picturesque on fete days when dressed in their best. They wear a black cloth gown, heavily embroidered on the breast and sometimes on the skirt. The stitch used is a kind of tapestry stitch. The design is very elaborate and is often worked in red, orange, rose, green, purple, gold and black. Silk or wool thread is employed according to the wearers means. Over the gown with its long, loose sleeves and crimson girdle is worn a jacket of embroidered velvet, rather Spanish in appearance, generally orange or (for older women) plum coloured. The long white veil is sometimes edged with hand made lace, and on festive occasions covers a cap lavishly decorated with gold coins. I was shown one that was being prepared for a bride. It had several rows of coins of the size of the now extinct English half sovereign, and was valued at £15.

It says much for the good looks of the Bethlehem women that they can support a costume like this with success. They are built on large lines, with none of the sinuous grace of the Egyptian peasant woman, and remind one somewhat of the women of Northern Europe. Many of them are extremely handsome, with Madonna like features, large dark eyes, a complexion lighter than is common in the East and soft bloom on their cheeks. Not a few of the people of Palestine boast descent from the Crusaders, and their appearances would bear out the claim. Among them move Bedouins neighboring districts, some of them burnt almost black by the fierce heat of the Jordan valley. Old men of fine features and benignant expression in graceful robes and orange turbans, walk the streets, looking as Abraham and the Patriarchs might have looked. Small boys, smooth skinned and red cheeked, remind one of Goliath's not unnatural exasperation when he looked about and saw the Israelitish boy-champion, who was "but a youth, and ruddy withal and of a fair countenance."

The people of Bethlehem have always had a reputation for hardiness and pugnacity, and there is a distinct suggestion of this in their bold and independent bearing. At the same time; they show much courtesy to strangers, as was testified by the graceful kindness with which bunches of grapes were pressed upon us as we walked through the vineyards.

To rest here among the hills is to feel nearer to the sacred past than is possible at Jerusalem, where the ruins lie layer upon layer over the scenes of our Lord's life. There is so little room at Bethlehem for misplacing the sites of the Nativity and the angels' song. They must have been close at hand. The highly decorated Church of the Nativity and the silver star that marks the exact spot where the birth of Jesus is supposed to have taken place may not accord with the austere simplicity of the Gospel narrative, but to see a woman of Bethlehem kneeling to kiss the star is a sermon on "The child-bearing" that goes past the power of speech.

Bethlehem is a place much beloved by missionaries, who find congenial society and inexpensive accommodation at the Church Missionary Society's girls' school, empty of its scholars during vacation, and standing high and airy on the hillside. It will be very cold in winter on these heights, without even a stove to warm the draughty schoolrooms—for oil is dear and the missionaries are obliged to be economical—but in summer, when the rising or setting sun is turning the hills pink, or the moon shining with a brilliance unmatched even in Egypt, the view in every side is peaceful and lovely, a fit setting for the memories it enshrines.

E. R. BALLENY.

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

CHRISTMAS WITH THE DELEGATES AT GURDASPUR.

Yes, the pleasure I had been anticipating for weeks was mine, and we had Rev. Mills Taylor and Mr. Fred MacMillan in our home for Christmas!

They came to Gurdaspur from Pathankot on Thursday, and were the guests of Misses Dickson and Caldwell that day. On Friday Mr. and Mrs. MacKenzie took them to Dhariwal to see the school and new Church which is now ready for the furniture. They were deeply interested in Dhariwal as it is to be one of the New World Movement mission stations.

On Saturday morning they came to see Gurdaspur Home for Women and little children. They looked into every room and were in our hospital and chapel. They seemed to be as pleased to see our crowd of little brown babies as the babies and little children were to see them. We tried to entertain them by some play songs and drills by the little tots of the kindergarten department. Then we took them outside to see the site we have selected for our new well which we are asking God to give us, so that we may all spend part of the day in gardening, and raise all our own vegetables and also make the Home grounds beautiful with flowers and trees. Then we went to the back of our building where the workmen are busy erecting our Baby Fold or Children's Annex. They saw the land that we had recently purchased, after praying four years for it. We just had to have it before we could finish our building.

The delegates were much interested in seeing how the building work is done in India. Saw the bricks, clay, brick-dust, coming in on the backs of little donkeys. The sawyers with hand saws preparing our doors and other woodwork for the building. Yes, we showed them all we could—even the Saturday washing done by the women and girls.

After we had gone the round and we were again seated in the office, I showed them the whole plan of the plant as approved by the Mission, and told them that what had been done had all been accomplished by the free-will offerings of God's children, and that the women and little children join men every day in asking God to give us, not only the daily food we needed, but money to finish our building and for our well.

At noon Mr. MacMillan and I drove to the station to meet Mary J. Campbell. She had made a journey of 1500 miles to spend Christmas with us, and have a little visit with our friends from the homeland! How glad we were to see her and have her with us. We were glad, too, to have Miss Logan of Jhelum.

The afternoon was spent in a social way, and in the evening all of the Gurdaspur missionaries except Miss Caldwell who had gone to spend Christmas with her parents) Misses Campbell and Logan and our guests from America honored us with their presence at our Christmas dinner. What joy was ours! Not only Christmas joy, but the joy of having the blessed fellowship and company of these loved friends! How good God is to us!

We did not have turkey and cranberry sauce, but we did have roast chicken and plum pudding and some other good things. Our pastor was so anxious to show his joy over our friends visit that he tramped around most of Saturday, hunting for a nice wild goose for a Christmas dinner. Great was his pleasure when he succeeded in getting a fine one. This was prepared Saturday and before going to Church Sabbath I put it in the fireless, and we had roast goose to serve our guests Christmas evening.

Christmas morning our guests attended family worship in the Home, and saw the women and children getting their breakfast of raw sugar and whole wheat bread. Hot milk for the babies and smaller children. In place of our regular Sabbath school on Sabbath morning we had our annual Thankoffering which was also to be a "White gift to our King." The exercises were conducted by one of our young women. The gentlemen were so pleased to see how well she did it, and rejoiced that India had some real leaders. At the close of the exercises the offering was

taken by every one in the Church coming forward in order and placing an offering in the basket on the table in front of the pulpit while we sang Psalm 136. Our pastor then took up the basket and asked God's blessing to be upon our offering and to use it to His Glory. We had one hundred and twenty six rupees! Our largest Thankoffering.

Mr. MacMillan gave us a message right from his big heart, telling us how precious Jesus was to him, and how glad he was that the people of India were learning to love him too. Miss Campbell translated his talk into Urdu.

Dear friends I want to tell you that when I talked to the women and children of the Home about giving a "White Gift" to Jesus on Christmas morning, and that it must be their very own offering, they joyfully decided to have meat only once a week for two weeks, and give that money for their thank-offering. I want you to know that was real self-denial, as they always look forward with pleasure to "meat day."

Every hour of Christmas day was full of precious fellowship. Several times we spent a time on our knees in prayer, for the Home Church, for India, especially for the Punjab Church, that God would revive and quicken her.

In the evening Mr. Taylor brought the message to the congregation. His text was "I am come that ye might have life and that ye might have more abundant life. Miss Campbell again translated into Urdu. We had our usual Sabbath evening prayer meeting at Mr. MacKenzie's This was just the missionaries and our friends from America. We talked freely to one another about the work, our encouragements and our discouragements. Our friends loved us enough to tell us about the things that had dissappointed them, as well as the things that they rejoiced over as they looked back over the days spent in India. It was a precious hour to us all as we bowed together in prayer for you, for Abyssinia, the Sudan, Egypt, and India.

On Monday Mr. Taylor and Mr. MacMillan turned their faces toward the homeland, and left us for the return trip. Miss Campbell going with them as far as Lucknow. They would have a few hours in Delhi, Agra, Lucknow and Benares, before sailing from Calcutta January second. I went with them to Amritsar, where they saw the Golden Temple of the Sikhs, and something of the city.

Yes, our friends have come and gone. They visited every missionary and saw every mission station. They had a very strenuous month. The time was far too short to see the work, and try to know India, but we are glad they came. They did us good. They cheered our hearts. We thank the Church and Board for sending them You made no mistake in your selection of your men. May God help them to bring your message to us.

EMMA DEAN ANDERSON.

THE VISIT OF THE DELEGATES TO RAWALPINDI.

The chief item in the Rawalpindi program of the delegates was a conference on the Trans-Jhelum field which included all the missionaries in this section. There were 23 in attendance, and time was given for the peculiar difficulties which are met with in this part of the mission, where there are very few Christians outside of the town itself, and where the population is 91% Moslem. The great problem of taking care of enquirers and new converts—of making a place for them to live and earn enough for subsistence—was one of several difficult points of discussion. The medical work which is opening up with such bright prospects on the frontier of the Trans—Jhelum field, forms one of the very hopeful features which we trust will prepare the way for the gospel among these bigoted people.

One afternoon was spent up at Taxila looking over the ground for the hospital, and in seeing the excavation of the old city of Alexander; a flying trip by motor up to the hill station of Murree, and one night at Campbellpur and another at Abbottabad completed the tour of this district.

EDITORIAL.

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

THE ANNUAL MEETING!

The purpose of the Annual Meeting of the Women's General Missionary Society is not to hear the report of the years work just closed, nor is it only to obtain information regarding plans projected for the year following. It has for its purpose a greater significance than we grasp, unless we are in devotion and prayer for the project for which the whole scheme of Christian Missions stand.

Christ organized and commissioned His Church with a view to the evangelization of the world. "The whole work of Atonement was done by Him, the whole work of proclamation was entrusted to the Church." Herein is a marvellous mystery, herein lies the mysterious and awful weight of our responsibility. To think that the application of the saving work of the Gospel belongs to the faithfulness of the Church, places the membership in a relation to the work with privilege as well as responsibility.

The Church is built up by repeated acts of self denial in successive individuals and successive generations. Year after year the opportunity for service is extended to a larger membership and we have a larger measure of individual consecrated service to the Church. Unless we have some conception of the vastness of Christian Missions, unless in brief we are fired with a zeal for doing our part in this the Church's great work, we lose much of the spiritual ardour which should be prominent in all the program of the Annual meeting.

We will not have to be so much concerned to obtain the statistical reports of the year only, but being absorbed in the message of the year, we are quickened, are revived, and our hearts are burning with the zeal of our knowledge and purpose of the whole missionary propaganda.

It is a wonderful story to tell of the reports of the year, even in detail. It is more wonderful to set on fire our associate workers, yes even the entire congregation, as we relate our missionary obligations, inspiring all toward larger service and better knowledge of the work. We must remember as delegates and as women in attendance of the Annual Meeting that we are there for the high purpose to extend the Kingdom of Jesus and as an organization we are auxiliary to the great service of our Church in its appointed fields, we are in membership with our Church obligated to act intelligently in all her undertakings. We should come into an Annual meeting for the supreme purpose of taking counsel in behalf of the Kingdom of Jesus Christ. The atoning love of Jesus Christ is the foundation of our faith, the inspiration of our work.

Eloquent speeches will ring clear and true if delivered by self-sacrificing, obedient servants. They will be received to kindle missionary enthusiasm, which if spiritually discerned will set the world on fire for Christian evangelization. Let us pray that we go to the New Castle Convention with large sympathies and deep purposes for the cause we represent.

* * *

Blanks have been sent to each presbyterial Temperance and Reform Secretary, and where no name was given of a secretary the blanks were sent to the Presbyterial President. Please see that they are returned to Mrs. W. P. Wiegering, Secretary 352 Alameda Ave., Youngstown, Ohio by April 15. New posters are being prepared for use in the Sabbath School room calling attention of the boys and girls to the danger of the cigarette and asking aid in enforcing our laws.

Order all you can use.

SEND ALL MATERIAL FOR EXHIBIT AT THE CONVENTION AT NEW CASTLE TO MRS. S. B. COPELAND, 1307 E. WASHINGTON ST., NEW CASTLE BY MAY 3RD.

* * *

ATTENTION DELEGATES TO W. G. M. S., NEW CASTLE, PA., MAY 12, 1922.

When purchasing your ticket for New Castle, be sure to secure a CERTIFICATE, not a receipt. If we have the required amount of delegates we will be able to get a reduction of one-half fare on the return ticket. The P. R. R. will run a special train to New Castle, leaving Pittsburgh Union Depot 1:30 P. M. Friday, May 12.

The special will stop at the following stations:

Allegheney, Federal Street	1:35
Sewickley	1:50
Rochester	2:10
New Brighton	2:15
Beaver Falls	2:25

Please arrange to be in Pittsburgh for the Special and arrive at New Castle in time to receive instructions, register and be ready for the opening meeting.

No. 142 leaves Chicago at 8:10 P. M., Thursday, Central time, arrives in New Castle without change at 9:50 Friday morning.

No. 35 leaves Broad Street Station Philadelphia at 11:10 P. M. Thursday arrives in Pittsburgh, Friday 8:30 A. M.

No. 37 leaves New York City 11:30 P. M. Thursday and arrives in Pittsburgh 9:55 Friday morning.

MRS. W. P. WIEGERING, Railroad Secretary.

* * *

INFORMATION—IMPORTANT.

New Castle Pa., Mar. 14, 1922.
319 Locust St.,

The local committee for the Thirty-ninth Annual Convention of the Women's General Missionary Society that convenes in New Castle, May 12-16 have completed arrangements with the Y. W C. A. to serve meals in the Convention Church.

Lodging and breakfast have been secured for all officers, delegates, missionaries, Board members, life members and life directors.

Cafeteria lunch can be gotten at noon, one can make this meal cost much or little according to the health of ones appetite. Week day dinners will be served at six-o'clock. Sabbath dinner at one o'clock.

Season dinner tickets will cost Three Dollars and Seventy-five cents ($3.75) and must be paid for at time of registration.

Single dinners will cost seventy-five cents (75cts.) except Sabbath dinner which will be One Dollar ($1.00).

Visitors who may want to make dinner reservations can do so up till one o'clock each day, except Sabbath when no tickets will be on Sale.

Those wanting Sabbath dinner must buy their tickets not later than eight o'clock Saturday night.

Lodging and breakfast can be secured for all visitors at a cost of One Dollar $1.00) per night by notifying Mrs. Wylie McCaslin, No. 414 Fairmont Ave., New Castle, Pennsylvania not later than the first week in April.

The assignment committee are desirous that all who are expecting to attend the Convention should send in their names as soon as possible (not later than April 15th) thus relieving any congestion that might occur at the last. I am yours in the interest of the Convention.

MISS DELL DAVIDSON.
Chairman Pro Tem Meal Committee.

NEW CASTLES IN THE AIR.

I like sometimes to sit and dream,
Building "castles in the air"
Of lovely scenes that gladen me
And of visions wondrous fair.

A picture comes of scores and scores
Of our women, old and young,
All meeting in a mighty throng,
Praising God with heart and tongue.

A picture next of heralds true,
With their tales of converts won,
Of suff'rers given quick relief,
And of mighty tasks well done.

The next—a vision of that one
Of the heralds of the truth—
Our President with joyous Work
And fidelity of Ruth.

Our Women's Board in vision comes—
Who are fifteen of the best
That could be found in any church,
For their work has been so blest.

Again—the scene is one of joy;
The Thank-Off'ring bearers come
With gifts of love and sacrifice,
A vast yearly growing sum.

Next Juniors come in glad array;
For it has been thirty years,
In which they've helped to send the NEWS.
That dispels both doubts and fears.

A lovely vision now appears;
'Tis our hostesses in view,
All busy planning for success
This year nineteen twenty-two.

And oh! if dreams will but come true,
Then we all will meet, I ween,
At New Castle at Convention time—
From May twelve to May sixteen.

ELSIE WEHLING FULTON.
First Vice President.
Women's General Missionary Convention, New Castle, Pa. May 12 to 16.

THE MISSIONARY REVIEW OF THE WORLD for April is devoted to INDIA. Our Foreign Mission study for 1923 is "Building with India." Our readers will do well in preparation for this study to subscribe for the Missionary Review of the World at least have some copies in the Missionary Library, Also we note that the June issue of the "Missionary Review of the World" is to be devoted to the American Negro. In view of the fact that the home mission study book for the coming year will be on the Negro question this issue of the Missionary Review of the World will be a most useful number for leaders of mission study groups and for collateral reading on the part of group members.

The "Review" is 25 cents a copy, or $2.50 a year. Order from "Missionary Review Publishing Co.," 156 Fifth Ave., New York.

NOTICE—DELEGATES TO W. G. M. S.

All trains arriving in New Castle Friday, May 12, 1922, will be met at the stations, and all delegates taken to conventions, and all delegates taken to CONVENTION CHURCH.

Delegates arriving Saturday or later at Pennsylvania station or (P. & L. E.) Pennsylvania & Lake Erie stations take East side car in front of either station. Get off at County Line Street and walk one square east, on County Line St., to Convention Church. Those arriving on Baltimore and Ohio Railroad take Mahoningtown car to corner of Washington and Mill St., ask for a transfer to Croton car and get off at Milton street in front of Convention Church. Those arriving on the Harmony Street Car walk two squares east on County line to Convention Church.

Street car tickets can be bought on cars. Eight tickets for fifty cents (50 cents). Single fare ten cents.

Watch for YELLOW ARM BANDS.

Very sincerely,
MRS. W. J. MARSHALL,
Chairman Transportation Committee.
1327 E. Washington St.

THIRTY-NINTH ANNUAL CONVENTION

OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

NEW CASTLE, PA., MAY 12-16, 1922.

Convention Theme:

"I will stand upon my watch,
and set me upon the tower,
and will look forth to see
What He will speak to me."
Habakkuk 2:1.

CONVENTION OFFICERS.

President: Ruth A. Work, Assiut, Egypt.
First Vice President: Mrs. Chas. W. Fulton, Bellevue, Pa.
Second Vice President: Mrs. J. D. McLaughlin, Washington, Iowa.
Recording Secretary: Miss Lillian Robertson, Mommouth, Ill.

LOCAL COMMITTEE.

Chairman, Mrs. A. J. Randles, Miss Dell Davidson, Mrs. Chas. Beadle, Mrs. Wylie McCaslin, Mrs. Wm. Marshall, Mrs. S. B. Copeland, Mrs. Iva Alford, Mrs. C. E. Trainor, Mrs. T. A. Gilkey.

PROGRAM

FRIDAY AFTERNOON

3:30—The Delegates' Own Hour, Mrs. J. C. Alter,

FRIDAY EVENING

7:30—Devotion
Greetings. Convention City and Presbyterial.
Response. Mrs. J. D. Sands, President of Women's Board of Directors.
President's Message.
Announcement of Credentials Committee.
Presentation of Members of Women's Board, Directors, The Editor and Treasurer of the Women's Missionary Magazine and Missionaries.
Prayer and Benediction. Dr. A. J. Randles.
Reception.

SATURDAY MORNING

9:00—Praise and Prayer.
9:15—Business. Adoption of Program, Minutes, Report of Credentials Committee, Roll Call, Appointment of Committees.
9:50—Annual Reports.
Recording Secretary, Miss Jennie Wallace.
Statistical Secretary, Mrs. D. J. Brown.
Financial Secretary, Mrs. D. J. Brown.
10:30—The Quiet Hour, Mrs. W. M. Mc Kelvey, India.
11:00—Treasurer, Mrs. J. B. Hill.
Thank-Offering, Mrs. O. H. Milligan.
12:00—Adjournment.

SATURDAY AFTERNOON

1:30 Worship, Quiet Hour.
1:45—Annual Reports, continued.
Junior Secretary, Mrs. I. H. Milliken.
Editor of Junior Magazine, Miss Carrie Reed.
"Ask The Woman."
The Junior Pageant, 30th Anniversary.
Presentation of Junior Banner.
3:30—Adjournment.

SATURDAY EVENING

7:30—Home and Indian Missions, Mrs. W. S. Cook and Mrs. J. S. Crawford, Presiding.

SABBATH AFTERNOON

3:30—Memorial Service.
The Lord's Supper.

SABBATH EVENING

7:30—Foreign Mission Night—Mrs. H. C. Campbell, Presiding.
The Work of the Women's Missionary Society Abroad, Mr. Fred MacMillan.

MONDAY MORNING

9:00—Praise and Prayer.
9:15—Business.
9:30—Annual Reports, continued.
Indian Secretary, Mrs. J. S. Crawford.

Freedmen's Secretary· Mrs. A. K. Wilson.

Home Secretary, Mrs. Wm. S. Cook.

Report of the Women's Missionary Magazine, Mrs. George Moore, Editor, Miss Hazel Flagg, Treasurer.

10:30 The Quiet Hour, Mrs. W. M. McKelvey.

11:00—Parsonage Secretary, Mrs. J. H. Maxwell.

Report of Foreign Secretary, Egypt, Sudan, Abyssinia, Mrs. H. C. Campbell.

12:00—Adjournment.

MONDAY AFTERNOON

1:30—Devotions.

1:45—Annual Reports, continued.

United Presbyterian Women's Association, Mrs. George W. MacDonald.

Field Secretary, Miss Kate A. Hill.

Temperance Secretary, Mrs. W. P. Wiegering.

Annuity Report, Mrs. H. C. Campbell.

Literature Secretary, Miss Elizabeth Milligan.

3:15—The Quiet Hour, Mrs W. M. Mc Kelvey

3:45—Report of Young Women's Secretary, Miss Ida B. Little.

Report of Foreign Secretary, (India) Mrs. H. C. Campbell.
"Ask The Woman"

5:00—Adjournment.

MONDAY EVENING

7:30—Praise.

Presentation by the Young Women, Miss Ida B. Little.

Thank-Offering Program, Mrs. O. H. Milligan, Presiding.

TUESDAY MORNING

9:00—Praise and Prayer.

9:15—Business.

Report of Committees:
Nominating.
Place
Memorials.
Resolutions.

10:30—The Quiet Hour, Mrs W. M. McKelvey.

11:00—Election of Officers, Members of Boards of Directors and Magazine Committee.

Report of Committee on Recommendations.

TUESDAY AFTERNOON

1:30—Devotions.

1:40—Field Secretary, Mrs. J. C. Alter.
"Ask The Woman."

Experience Meeting, The Missionaries.

3:15—The Quiet Hour, Mrs. W. M. McKelvey.

3:45—Business.

Report of Tellers.

Introduction of New Officers.

5:00—Adjournment.

TUESDAY EVENING

7:30—Freedmen's Missions· Mrs. Ada Kerr Wilson, Presiding.

8:15—Address with Lantern Slides, Medical Missions in Egypt, Dr. Frank C. McClanahan.

Followed by Consecration Service, Mrs. H. C. Campbell, Presiding.

MISSIONARY REVIEW OF THE WORLD
WOMEN'S MISSIONARY MAGAZINE
BOTH FOR $3.00.
SEND ORDERS TO THE WOMEN'S MISSIONAY MAGAZINE,
XENIA, OHIO.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.

805 Taylor Avenue, Avalon, Pittsburgh, Pa.

Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

LOVE'S OFFERING.

"Not your own, for ye are bought with a price." 1 *Cor.*. 6: 19, 20.

No more my own, Lord Jesus,
Bought with Thy precious blood;
I give Thee but Thine own, Lord,
That long Thy love withstood.

I give the Life Thou gavest,
My present, future, past;
My joys, my fears, my sorrows,
My first hope and my last.

I give the love, the sweetest
Thy goodness grants to me;
Take it and make it meet, Lord,
An offering for Thee.

Smile! and the very shadows
In Thy blest light shall shine;
Take Thou my heart, Lord Jesus,
For Thou hast made it Thine.

Thou know'st my soul's ambition,
For Thou hast changed its aim;
The world's reproach I fear not,
To share a Savior's shame.

Outside the camp to suffer,
Within the veil to meet,
And hear Thy softest whisper,
From out the mercy seat.

Thou bear'st me on Thy bosom,
Amid Thy jewels worn,
Upon Thy hands deep graven,
By arms of Love upborn.

Rescued from sin's destruction,
Ransomed from death and hell,
Complete in Thee Lord Jesus,
Thou hast done all things well!

Oh, deathless love that bought me!
Oh, price beyond my ken!
Oh, Life that hides my own life,
E'en from my fellow men!

Now fashion, form and fill me
With light and love divine;
Thus one with Thee, Lord Jesus,
I am forever Thine!

ANNA SHIPTON.

THE THANK-OFFERING BOX.

A unique feature was introduced in the program of the Xenia Presbyterial at Springfield, Ohio, October 21 by the Thank-Offering Secretary, Mrs. Charles P. Proudfit of Second Church, Xenia. In this Mrs. Proudfit carried out a debate with herself, representing both the affirmative and negative sides of the question "RESOLVE THAT IT IS BETTER TO GIVE ONCE AND BE DONE WITH IT."

By request of this department, Mrs. Proudfit has forwarded her manuscript as follows:

The affirmative will be supported by Mrs. Give-Once, representing the Anti-Boxers. (Addressing the Chairman) Madame Chairman, ladies and gentlemen; Resolved 'that it is better to give once and be done with it.' Why, of course it is. No paying on the installment plan for me. We live in an age that is worshipping at the shrine of Efficiency. To lump one's offering in one gift saves time and trouble. It is the dribbles of this and that that clog our lives.

I don't mean to find fault with Nature but how it does worry one to carry an umbrella half the time, expecting a little shower this week, some more next week, etc. Why can't we have one good continous rain—a deluge once a year and be done with it? Then we could lock up our umbrellas and overshoes, and not have to lend and lose them. The same plan would work better in church attendance too. What a waste of energy, how inefficient, to get ourselves and the family dolled up every seven days to attend church! And how much time we squander on the road in coming so often! Couldn't we with greater Efficiency spend a week or two listening to the preacher and finish the job for the year?

And what a blessing if we housewives could persuade our families to dispense with three meals a day, day in and day out! It would save time and trouble to spend a few days in nothing but eating,

indulging in a splendid orgy of food, storing up a reserve hump like the camel and then—forget it for the rest of the year.

The same with sleep—the bear hits it about right. Let's hibernate all winter, stay awake all summer and have no bedclothes to wash. And medicine—for Efficiency's sake take it all at once and cease bothering the head about hours and doses.

Secondly, to give once and be done with it increases one's self respect. It makes one feel generous to do something big once a year; whereas if she trots to the Thank-offering box with a gift for every big blessing she feels small every time. Her gift looks so tiny compared with the blessing, and one feels actually humble to pay so little on the debt of gratitude. But if one waits and makes one grand spurt in October she can hold up her head and feel she has done the handsome thing.

Thirdly we maintain that it is wise to wait for the impassioned, cool headed judgment of the "morning after." We mustn't allow ourselves to get too emotional, and if we return an offering of gratitude immediately we may overdo it a bit. But, if, after some months we size up and estimate our blessings with the proper perspective, after emotion has cooled down, and other interests have intervened, we are not so likely to overestimate our indebtedness. You know how it is with Christmas gifts. Sometimes the heart is tender and the gifts you've received are aglow with the love of your friends. If you'd postpone your notes of thanks until the Fourth of July or after, you could write with a cool, level head, and not be in any danger of over stating your gratitude. And it is the same with God's gifts. Wait until the ardor cools.

And fourthly, to give once and be done with it give your Thank-Offering Secretary a chance to see how much she can pull from your pocket books by letters, special prayer meetings, pageants, etc. Let her job be no sinecure, she gets the honor, let her do the work. It is well to develop her ingenuity by holding off as long as possible.

And lastly if we wait until the end of the year, perhaps we can find out how much our society's offering would have to be to keep our church's standing in the Presbyterial. Really there is no use in giving more than is necessary.

And now, since it aids Efficiency, make some feel more generous, affords a better perspective, gives the Thank-Offering Secretary exercise and lets us wait till we can see what other churches have done, I am sure you will agree that the Thank-Offering Box is a nuisance, and that it is better to give once and be done with it."

"The negative side will now be upheld by Mrs. Give-Often representing the Boxers.

Madame Chairman, ladies and gentlemen:—

I am proud to belong to the Homeopathic school of Thank Offerings, smaller gifts frequently given. I contend that it is better to give often and NEVER be done with it. First, using the box is helpful for US, for our growth in the grace of Thankfulness. Gratitude needs cultivation. Only weeds grow without it. We need very frequently to administer an antidote to our selfishness. The Thank-Offering box sitting in a conspicuous place is a constant reminder of the Giver of every good and perfect gift. Its pleading hands and elequent tongue lure us away from our sordid self-indulgences.

Secondly, using the box not only helps us individually, but it helps the world. The oftener we give the more we pray. Nearly as much real devotion and prayer probably go up with each frequent contribution as would accompany the one larger gift. With the offering of frequent gifts thoughts and prayers accumulate for the ingathering during the whole twelve months. And we not only pray more but we give more when we give often. The statistics of the General Secretary prove that the use of the box increases the amount of the gift. The monument of gratitude mounts high, being built brick by brick, here a little, there a little. The longer debts stand the harder it is to pay them. It is true of the debt of gratitude.

Thirdly, we believe in supporting our officers, and the plan outlined by the Thank Offering department is the use of the box by every member. Mrs. Porter urged it enthusiastically. Mrs. Milligan pleads for it constantly. May our slogan for this year be "Not only how much but how often." And let us mark a cross on our boxes for each gift.

Fourthly we contend that to give often and never be done with it is more acceptable to God. Not our convenience but the pleasure of the Lord is our standard. Gratitude is not only a grace to be cultivated but a command to be obeyed. The pagan Indian gave his thank-offering six times a year: when the sap began to run, at seed time, when berries ripened, when corn matured, at harvest, and at New Years. How much oftener should Christians give who have the unspeakable gift! It would be just as logical for our Heavenly Father to keep His blessings for once a year as for us to lump our thanks. It must be discouraging to God to keep on giving, and get no response. We know from experience that it takes the edge from the joy of giving.

A New York Art School teaches how to make imitation bead bags by applying a putty to the pyle of heavy velvet and painting it in beautiful designs. The bags are pretty but do not have the beauty nor value of the genuine bead bags, put together bit by bit with loving fingers, each bead a little jewel.

The Thank Offering box makes our gift to God a mosaic of precious bits, rather than one lump of metal. Now I have taken about half as much time as my worthy opponent, Madame Chairman, and have said twice as much. It is not better to give once and be done with it. *'Every day will I bless Thee;'* (not every year). *'Every day will I bless Thee, and I will praise Thy name forever and ever.'* "

LIST OF LIFE MEMBERS.

SENIOR LIFE MEMBERS

At $25.00 Each

From Jan. 15, to Feb. 15, 1922.

Mrs. Janet Molvie. By Mrs. T. T. Lowman.

Mrs. Martha Stevens. By Mrs. T. T. Lowman.

Miss Isabell P. Floyd. By the Second Pittsburgh, Pa. W. M. S.

Miss Eva Ogilvie, East Liverpool Ohio. By friends.

Mrs. Willis Lanphere, Kirkwood, Ill. By the Kirkwood Y. W. M. S.

Mrs. Nina Jamison, Indiana Harbor, Ind. By the W. M. S.

Mrs. R. B. Harsha, Peebles, Ohio. Given by her daughter and husband.

Mrs. A. M. Reed, Manhattan, Kansas, By Mr. E. M. Bell.

Mrs. W. C. Hill, Salineville, Ohio, By her husband.

Mrs. Hulda McFate, New Castle, Pa. By her son, Mr. J. Lee McFate.

Mrs. Esther McFate, New Castle, Pa. By her husband Mr. J. Lee McFate.

Mrs. Zillah J. Shremp, Beaver, Pa. By her Husband, G. P. Shremp.

Mr W. H. Smith, Los Angeles, Cal. In memoriam. By his wife.

Rebecca Wareham. In memoriam. By her sister, Mrs. W. H. Smith.

Sadie Wareham. In memoriam. By her sister. Mrs. W. H. Smith.

Mrs. W. M. Hopping, Buffalo, N. Y. By her mother, Mrs. McGary and her husband. Rev. W. H. Hopping.

Mrs. J. V. Gilfillan, Mt. Lebanon, Pa. By the Ladies Aid and Missionary Society of Mt. Lebanon U. P. Church.

Mrs. Edwin L. Arthur., N. Fountain St., Springfield, Ohio. By her sister, Miss Effie M. Barber.

Mrs. Lucile L. Stiles, South Limestone St., Springfield, Ohio. By her sister, Miss Effie M. Barber.

Mrs. Joseph M. Brown, Troy, N. Y. By her husband, Mr. Joseph M. Brown.

Mrs. Maragret C. Miller, Mundale, N. Y. By the W. M. S. and Juniors of Mundale U. P. Church.

YOUNG WOMEN'S DEPARTMENT.

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Avenue, Dormont, Pa.

MOTTO: "PRESS THROUGH.'

AIM: "HAVE FAITH THAT RIGHT MAKES MIGHT, AND IN THAT FAITH DARE TO DO YOUR DUTY AS YOU UNDERSTAND IT."

YOUNG WOMEN'S SPECIAL WORK.

Foreign Special: Support of Pasrur Girls' Boarding School. Amount needed, $4,4350. Home Special: Salaries of three missionaries: Miss Eva Johnson, Henderson, North Carolina, Jubilee Hospital; Miss Elizabeth McMillan, Frenchburg, Kentucky, Matron of Dormitory. Miss Laura Sawhill, City Missionary, Spokane, Washington, Amount needed, $2400.

NEW YOUNG WOMEN'S SOCIETIES.

Caledonia Presbyterial—Rochester Sunshine Intermediate Missionary Society.

Beaver Valley Presbyterial—Beaver Falls College Hill Young Women's Missionary Society. 30.

Butler Presbyterial—1st Butler Good Samaritan Guild. 12 members. Pres. Miss Besse Kennedy, 303 Mifflen St. Butler, Pa.

YOUNG WOMEN'S SPECIAL.

Yes it is growing. March 1st the report read $2019.50, or $231.50 better than last year at this time. When you read these figures the amount for the year will be $6750? That depends on whether you recognized your society obliation of $1.00 per member, the average gift. By the way, asking of the one dollar per member is not a new order. This has prevailed for years. Also, that the special fund is to be "over and above" monthly offerings unless you provide extra in your budget for it has been the rule from its beginning.

A NOVEL PROGRAM.

Mrs. W. H. Vincent very kindly furnished the following items concerning a missionary meeting in the congregation of which she is a member. The Women's Missionary Society of the Eleventh Church, N. S. Pittsburgh had a most interesting meeting in the church. We had been summoned to the meeting by an invitation in the shape of a travelling bag which enclosed a strip ticket to various mission fields. We were invited to visit the places mentioned in ninety minutes.

We found the church parlor liberally decorated with American flags palms and ferns. After a brief devotional service here, we were divided into groups of from eight to ten. Each group was given a guide. Then we proceeded to the gallery, where the class rooms are located on our "personally conducted" tour of the mission fields.

Each class room was decorated to represent a country and in it we found a number of curios peculiar to that country. A woman in charge, dressed in the costume of that country, was given ten minutes to tell of the work being done among her people. At the tapping of a bell, we were led to the next coun try by our guide.

When all the countries had been visited, we were conducted downstairs, where the women who represented the different countries served refreshments. Each woman brought some edible typical of her country. The mountain woman's contribution was corn bread, with a pat of butter, the woman from Sudan brought the honey. There was rice from India, preserved ginger from China, pineapple from the Philippines, tea from Japan, parched corn from the American Indians and peanuts from the Freedmen.

Just here let me say that both societies, Women and Young Women's took part in this program, the Young Women's furnished part of those who gave the informing talks and all the guides.

A little fuller description of the rooms might be desired; also an idea to the costumes of some of the representative women. The mountain room walls were hung with patch work quilts. The woman in charge wore a gingham dress with sun bonnet to match. She sat rocking a cradle of ancient design and

portrayed clearly the needs of the mountains to her visitors. The Indian room held a tepee, a campfire and a blanketed woman. In the room representing the Sudan was a splendid model of a Sudanese hut and its accompaniments.

Where it was necessary, costumes were secured for a nominal fee from the Board rooms. There was a large audience present and everyone voted it a most entertaining and instructive evening. Most of the bright ideas originated in the fertile brain of our pastor's wife, Mrs. Charles W. Fulton, author of the U. P. Trail, the Junior study book.

This month's contributions seem to run to poetry. Being the April number it only goes to show the season in which we are living. The coming of spring awakens the poetical strains. We are also made to realize that there are generous souls a plenty. These lines of poetry were sent in unsolicited except that the writers had read in the January issue the request for contributions and immediately the "muse" began to work. How this Department does crave original poetry and prose—something you think might help some one else. Good plans—missionary recipes—will be most acceptable. How the cook revels in a recipe book of tried recipes especially if she knows something of the cookery of those providing the recipes! These pages can radiate happiness if you help provide the happiness. Will not every society plan to do something for the Corner this year? What you offer will perhaps give new life to some discouraged or perplexed one. Who will be the first to respond?

"Lord help me live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer shall be for—Others.

Help me in all the work I do
To ever be sincere and true
And know that I'd do for You
Must needs be done for—Others.

Let "Self" be crucified and slain
And buried deep; and all in vain
May efforts be to rise again
Unless to live for—Others.

And when my work on earth is done
And my new work in heaven's begun
May I forget the crown I've won
While thinking still of—Others.

Others, Lord, yes others
Let this my motto be
Help me to live for others
That I may live like Thee.

ELIZABETH A. SALTON,
Y. W. Sec'y—Delancey, N. Y.

I CAN HEAR THEM.

By a Contributor.

"I can hear them calling, calling
Far beyond the ocean waves,
Souls of men despairing, dying,
Sinking into hopeless graves.
And dare I, who know the password,
Bar their way to life and light,—
Can I live content and carefree,
While they perish in the night?

I can hear them calling, calling,
Tired hearts that yearn for rest,
Weary fingers folded never,
To some endless task addressed;
Plodding feet that know no staying,
On the path their fathers trod,
Darkened hearts forever searching,
Groping blindly after God.

I can hear them calling, calling,
Sad-eyed women's bitter cry,
"See our shame and degredation,
Come and help us, for we die."
Distant sisters who for ages,
Have in dust and darkness lain,
Stretch out fettered hands in pleading,
That I save them from their pain.

"I can hear them calling, calling,"
Little children Jesus blessed,
Blinded, famine-stricken, helpless,
All unloved and uncaressed.
Baby-wives and sad child-widows,
Bear their heritage of shame,
Knowing not the Lord of Children,
Hearing not His tender name.

I can hear them calling, calling,
From the lands beyond the sea,
Weary, sin-sick, prisoned, pleading,
Thus their voices come to me.
And dare I neglect their prayers,
Turn a deaf ear to their cry,
Can I hope a life eternal,
When I let my brothers die?

"I DIDN'T THINK."

"I didn't think"—and a heart was sad,
I was careless, negligent, never bad,
But some one's day was long and drear
When I halted not with kindly cheer.
I had no thought that the way was long,
Or the weary soul had need of a song.
Deeply engrossed with selfish cares,
I hurried on, not heeding theirs.

I didn't think 'twas mine to impart
A tender word to a starving heart,
From silent lips no mummering cry,
No weak complaint, impatient sigh.
But faithful and true through out the years
They struggled on through the mist of tears,
How they worked and prayed that I might win,
None ever knew but they and Him!

"I didn't think"—but Love toiled on
For Love's sweet sake, the goal was won,
The glory mine, the praise was sweet,—
And I forgot those weary feet!
I took no thought of a faithful soul
Who had helped me reach the precious goal.
I took no thought—but now I see
The meager strength was spent for me!

"I didn't think"—there from its place
I missed a kind familiar face;
The friendly hand that clasped my own
The voice that cheered me bravely on,
"I didn't think"—the life had gone!
I woke to find myself alone.
Those weary feet had crossed the brink,
And then—Oh there I stopped to think!

Written by Mrs. J. C. Edder,
South U. P. Church,
Youngstown, Ohio.

"Voluntary."

"DO IT NOW."

A new church year is opening to us. The work of the fiscal year has just been cleared away. Some have a more happy feeling than others over the returns. There is a reason. With some the work of the church has been paramount. Others have made of it only an incident and any success attained has been minor. To those who have failed, now is a good time to begin to have a different story to tell. April 1923.

Determined opposition is not the main cause of defeat. Merely lack of push is sufficient to route the energy which might be aroused.

Dilly-dally is a weakening foe "Some other day will do just as well. "There is no particular reason to begin today," so says the spineless one—and most of us come under this head only too often—A fruitless year can often be traced to lazy energyless movements. How every young woman does need that element commonly known as "pep"—instantaneous pep!" Now is the best time to begin to show it.

An old doctor remarked to his son that the grass had needed cutting for several days to which easy going John remarked quite politely, "Yes sir, I am going to cut it tomorrow." His father said the matter of having the grass cut was not so important, but that it was extremely important that "son John" have the right state of mind about getting at what needed to be done. The doctor continued by saying that the greastest enemy to goodness in the world is procrastination. Every man that lives means some day to lead a good life. Delay once and it is twice as easy to delay again. It may seem a trivial matter, but it is the most important to get the habit in small things. "Do it now" is a splendid motto for any of us to have before the eyes. Take time to make a decision, then act. It is to be hoped we all get the lesson as quickly as John did for he went at once to cut the lawn. Thus was the bad habit of putting off displaced by the good one of doing it now.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 510 McNair Avenue, Wilkinsburg, Pa.

MONTHLY REPORT.

That our hospitals are doing much good in communities where colored patients are not a privileged class, is evidenced by the reports received from the three we support. During the month 80 patients received treatment in our new hospital at Knoxville. There were 8 major and 3 minor operations. Teachers, students and community patients were ministered to and all successfully. 20 patients were cared for in Jubilee Hospital, Henderson. 10 major and 5 minor operations. With the exception of the superintendents salary. Jubilee has been almost self-sustaining. A remarkable record for a hospital.

"Robinson Memorial" the hospital at Miller's Ferry while reporting no operations, had a busy month caring for the colds, and malaria which prevails in that section at this season of the year.

Bluestone reports the receipt of 2 barrels and 3 boxes of second hand clothing from Winfield, Iowa; Grove City, Pa. and Butler, Pa. All the clothing was much appreciated. A letter from Bluestone makes a plea for material to work on in the sewing room. If any one has new material of any kind, left over from her own sewing it could be used to great advantage.

Canton Bend received goods for the sewing department and wishes to thank the kind donors. This package will furnish good working material for the year.

Prairie needs shoes and clothing very badly. None has been received for a long time.

Townsville reports clothing much needed with a very small amount on hand.

If we could realize the helpfulness of these barrels of second hand clothing it would certainly repay us for any sacrifices we make in sending them.

Mr. Bennett the farmer at Prairie has been authorized to secure a good team of mules. He reports the farm in much better condition than it was at this time last year.

When good weather comes, we hope to commence the Mary Clokey Porter dormitory for girls at Miller's Ferry. While this building has been authorized by the Women's General Missionary Society we deferred building for various reasons—the principal one was the urgent need of the school building at Camden—As this building is now finished we will proceed with the dormitory in the near future.

The attendance at Chase City has been below normal on account of bad weather for some time. The trees were covered with ice and telephone poles were down. Electric light wires broke and they were in darkness. As the cold does not last very long in the south, the attendance is better and they have "light" once more.

The domestic science and sewing departments in all stations report progress in their departments. Girls are being trained to be good housekeepers and good seamstresses. The improvement in the homes of our students speaks more loudly than words of the value of these training courses.

Pray for this work—for the teachers and students. They perhaps are working under more difficulties than any of our other missions. Pray that the attitude of the white people may be more sympathetic and charitable.

JUNIOR MISSIONARY MAGAZINE

MISS CARRIE M. REED,
Editor and Business Manager.

406 S. Evaline Street, Pittsburgh, Pa.

Subscription price for single copy, 25 cents per year. Ten copies or more addressed to one person, beginning with the same number, 15 cents each. Make checks and money orders for magazine subscriptions payable to Carrie M. Reed, Business Mgr.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

MISSION STUDY BOOKS AND HELPS

1922.

Foreign

Facts and Folks in Our Fields Abroad (Senior). Cloth, 75 cents; paper 50 cents.

How to use "Facts and Folks." Price 15 cents.

"Facts and Folks" Pageant, Price 15 cts.

The UP Trail (Junior) Price 40 cents.

How to Use "The UP Trail." Price 15 cts.

Tickets for "The UP Trail" trip. Price, 1 cent per round trip ticket.

Pictures of places visited, in packages of twelve. 10 cents per package.

Missionary Lessons for Youngest Juniors. Price 30 cents.

No separate help prepared for "Missionary Lessons." Suggestive questions included in each chapter.

Home

From Survey to Service (Senior). Cloth 75 cents; paper 50 cents.

Suggestions to Leaders of "From Survey to Service." Price 15 cents.

Stay at Home Journeys (Junior) Price 40 cents.

Leader's Manual for "Stay at Home Journeys." Price, 15 cents.

Pageants.

A Bag of Wishes (Junior), 2 cents.

Curious Cradles in Different Lands (Junior) Price 10 cents.

Christ in America, Price 15 cents.

"Facts and Folks" Pageant, Price 15 cents.

From Self to Service, Price 5 cents.

Hanging the Sign, Price 10 cents.

The Striking of America's Hour, Price 20c.

Waiting for the Doctor, Price 5 cents.

Y. W. M. S. Service Station, Price 7 cents.

Specials

Prayer Cycles, 1922. 10 cents each. $1.00 per dozen, 7.50 per hundred.

Little Brothers of Mine, Price 25 cents.

Missionary Mother Goose Rhymes, Price 25 cents.

Junior Manual, Price 20 cents.

Junior Wall Roll, Price $1.00.

Daughters of India, 10 cents each, $1.00 per dozen, post paid.

First, Second and Third of Missionary Literature, Price 3 cents.

MAY PROGRAM.

Foreign

The Boy's Own Story, Price 2 cents.
A Woman's Sorrow, Price 2 cents.
The Sorrow of Egypt, Price 3 cents.
Countless Egyptian Villages, Price 2 cents.
Women of India, Price 3 cents.
Women Adventurers in India, Price 3 cents.
Our Missions in the Sudan, Price 3 cents.

We are glad to announce that we are again able to supply requests for "THE POWER HOUSE AT PATHANKOT," the temperance book written by Miss Mary J. Campbell of our mission in India. The edition published by our Foreign Board being sold out, the W. C. T. U. of India obtained permission to reprint it there. We have been able to secure some copies from them. We have them only in board backs. They are 75 cents each, postpaid.

We are advertising for the first time a set of 18 picture post cards representing scenes in our foreign fields. There are six from each of the three fields. We are selling them for 3 cents each, two for 5 cents or 45 cents for the entire set. In ordering less than size, include postage.

In mision study classes the coming year we are to study India and the Negro problem.

The foreign study book is written by Daniel Johnson Fleming, a former missionary in India, and the title is "Building With India."

The home study book is written by George E. Haynes, Ph. D., a distinguished Negro leader. Its title is "The Trend of the Races." These books will be sold at the prevailing prices, 50 cents in paper and 75 cents in cloth.

The Junior books are studies in the same fields. The Wonderland of India," by Helen M. Rockey is the book for foreign study and "The Magic Box" by Anita B. Ferris, is the book for home study. The Junior books will retail for 40 cents.

The usual helps for leaders will be prepared and there will be picture sheets for both the Junior books.

The names and titles of all helps will be advertised later.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

LIST OF ARTICLES.

In the May number of our Magazine, 1921, the list of Overseas Boxes was printed. Herewith follows the list of boxes sent from that date until the present writing, March 15, 1922.

As you will notice from the following, these boxes have been sent to various institutions in different countries, but largely to India. We notified each Institution upon the shipment of the box, urging to acknowledge the receipt of the same, as promptly as possible, to the donors. We regret that this has not been promptly done in every instance, but confidently expect that all our generous patrons will have received a letter of acknowledgement before this Magazine reaches their hands.

Every member of the Women's Board is personally grateful for the wonderfully generous and useful gifts that have been sent to our Institutions in Foreign lands. We know that everyone who has had any part in these gifts will receive a blessing from Him who said, "In as much as ye have done it for the least of these, ye have done it unto me."

Arkansas Valley Presbyterial.

College Hill W. M. S.—2 sheets, 4 pillow cases, 2 tray cloths.

Jetmore W. M. S.—6 sheets, 12 tray cloths. 2 pillow cases. Value $14.20.

Lacrosse W. M. S.—26 Pillow cases, 6 childrens' dresses, child's shirt. Value $12.00.

Pretty Prairie W. M. S.—1 Pair cotton blankets, 3 sheets. Value $8.00.

Saxmore M S. & S. S.—22 Tray cloths, 11 napkins, 20 pillow cases, 1 pair blankets, 2 sheets, 6 knives and forks, 12 spoons, 1 cream and sugar set.

Viola W M. S.—9 Pillow cases, 6 sheets, Value $12.00.

Zenith W. M. S.—14 Children's dresses, 9 childrens' petticoats, 4 childrens' nighties, 22 women's chemise, 22 women's drawers, 7 sheets, 12 pillow cases. Value $80.00.

Total Value $126.00.

Argyle Presbyterial.

Cash for articles needed for Sargodha Hospital $6.00

Big Springs Presbyterial.

Airville W. M. S.—6 Unbleached sheets, 5 large bleached pillow cases, 8 unbleached pillow cases, 6 small unbleached pillow cases, 3 large hospital shirts, 3 pair pajamas. Value $20.00.

Big Springs J. M. S.—1 Box to Sudan, Value $5.00, 1 Box to Abyssinia, Value $15.00

First Cove—12 Unbleached sheets, Value, $15.00.

Guinston Y. W. M. S. & W. M. S.—6 sheets, 9 pair pillow cases, 2 pair pajamas, 1 towel, 4 sheets, 4.00. Value $25.00.

Hopewell W. M. S.—18 Sheets, 5 pair pajamas, 4 baby dresses, 3 petticoats, 11 pair pillow cases, 1 bed spread, Value $31.95.

Junior M. S.—9 dolls, 4 strings beads, 3 balls, 1 automobile, 1 dog, 2 guns, 1 horn, Cash $1.04.

McCoysville W. M. S.—7 baby dresses, 1 nightgown, 1 dress, 1 slumber robe, 2 hospital shirts, 1 package cards. Value $12.00.

Newville W. M. S.—50 Pillow cases, 60 pillow cases, 6 sheets, Value $80.00.

Newville J. M. S.—9 Scrap books, 3 dresses, 19 pocket books, Marble bags, 4 cards, 14 strings beads, Value $8.30.

Second Cove W. M. S.—12 Sheets, Value $12.00.

Stone Valley W. M. S.—25 Pillow cases, 6 baby dresses, 6 petticoats, 6 nightgowns, Value $22.00.

York W. M. S.—3 pair blankets, 4 bed spreads, 6 sheets, 3 pair pajamas, 1 table cloth, 26 pillow cases. Value $25.00.

Young Women's Class—2 Blankets, 1 dozen tray cloths, 1 dozen napkins. Value $31.21.

Total Value $306.50.

Butler Presbyterial.

First U. P. Primary and Int. Departments—2 Balls, 5 boxes crayons, 19 dolls, 30 books, 5 alphabetical boards, 2 slates, 16 boxes blocks, 3 horns, 17 pieces jewelry, 1 cap, 11 games, 2 baskets, 15 pencils, 5 crayons, 7 stuffed toys, 48 tops, 5 slates, 20 pencils, 5 pencil boxes, 2 drawing slates and 2 boxes blocks, 5 tablets, 2 kitchen sets, 2 packages gum.

Meridian J. M. S.—34 Dolls, Value $34.04 7 doll doilies, Value $9.00. 24 dolls, Value $30.00

Total Value $73.00.

College Springs Presbyterial.

College Springs—7 Blankets, 29 sheets, 1 table cloth, 40 towels, 8 wash cloths, 47 tray cloths, 2 crib quilts, 7 bolster or large cases, 38½ pair pillow cases, 5 handkerchiefs, 12 junior booklets, 2 combs, 1 bed spread, 2 crib spreads, One dollar cash, Value $125.90.

Atlantic W. M. S. & J. M. S.—4 Sheets, 2 pillow cases, 1 towel, 12 scrap books. Value $7.50.

Center Ridge W. M. S.—7 Pair pillow slips, 2 huck towels, 6 Turkish towels, 3 sheets, 2 wash cloths. Value $13.00.

Clarinda W. M. S.—3 Sheets, 14 towels, 2 combs, 3 pair pillow slips, 2 wash cloths, 5 handkerchiefs. Vaue $14.95.

Clearfield W. M. S.—2 Sheets. Value $2.00.

Coin W. M. S.—2 Sheets, 1 blanket, 4 pair

pillow slips, 3 used pillow slips, 6 tray cloths. Value $11.00.

College Springs W. M. S.—2 Sheets, 9 pillow slips, 6 tray cloths, 2 doilies. Value $9.00.

Creston W.M.S., 1 Pr. blankets. Value $25.00

Dickson, Mrs. A. J.—2 Crib quilts, 1 towel. Value $2.00.

Lenox—2 sheets, 4 pillow cases, 1 towel, blue crochet $7.00.

Mt Ayr W. M. S.—2 Pair blankets, 1 table cloth. Value $10.00.

Nicholl, Mrs. B. D.—Cash $1.00.

Red Oak W. M. S.—3 Sheets, 2 sheets, 3 pair pillow cases, 6 turkish towels, 4 wash cloths, 1 huck towel, 1 bed spread, 11 tray cloths, 4 pillow cases, 2 Turkish towels. Value $23.26.

Redding W. M. S.—8 Pair pillow cases, 4 tray cloths, 3 napkins, 1 white spread, 2 towels, 1 large sheet. Value $9.00.

Shannon City W. M. S.—6 Towels. Value $2.50.

St Joseph W. M. S.—2 Sheets, 1 pair pillow cases. Value $4.00.

Tarkio W. M. S.—1 Sheet, 1 pair pillow cases. Value $2.25.

Tingley W.M.S.—6 slips, 1 slip. Value $3.50.

Total Value $250.86.

Colorado Presbyterial.

Loveland W. M. S.—Cash for Sialkot Hospital $25.00.

Cleveland Presbyterial.

Second U. P. Y. W. M. S.—3 Comforts, 5 pair pillow slips, 23 rolls bandages, 14 packages sponge plasters, 700 cards, 15 scrap books, 1 wool nap blankets, 1 cotton blanket. Value $37.00.

South Brooklyn W. M. S.—14 Small sheets, 8 large sheets, 5 pair small pillow cases, 3 pair large pillow cases, 5 tray cloths. Value $39.50.

Total Value $76.50.

Delaware Presbyterial.

—4 Comforts, large, 2 woolen blankets, 2 small quilts, 2 boys caps, 3 doz. salt and peppers, 9 double blankets, 36 hand brushes, 6 desert spoons, 6 tea spoons, 12 aluminum combs, 9 spreads, 37 sheets, 27 sheets for child's bed, 20 unbleached muslin spreads, 3 table cloths, 61 pillow cases, 56 small pillow cases, 59 tray cloths, 48 napkins, 21 large Turkish towels, 20 large huck towels, 20 small Turkish towels, 12 small huck towels, 24 wash cloths. Value $173.50.

Total Value $250.00.

First Ohio Presbyterial.

Cherry Fork W. M. S.—8 Sheets, 4 pair pillow cases. Value $16.00.

College Corner Y. W. M. S.—10 Dressed dolls, 400 used post cards, 64 unbleached pillow cases, 2 unbleached pillow cases, 15 women's drawers unbleached, 15 women's chemise unbleached, 23 unbleached sheets, 24 bed spreads, 12 unbleached spreads, 17 unbleached sheets, 10 rolls unbleached bandages, 68 bleached pillow slips, 46 tray cloths, 4 bleached pillow slips, 6 knives and forks. Value $160.55.

Frenchburg J. M. S.—Cash for Overseas box $5.00.

First Church Hamilton—Cash for Sialkot Hospital box $20.00.

Morning Sun W. M. S.—Cash for Overseas box $15.00.

North Fairmont U. P. W. M. S.—2 pair blankets, 1 white spread, 1 sheet. Value $13.00

Oxford W. M. S.—Cash for Sargodha Hospital $10.00. Cash for Hospital supplies Sargodha, $36.00.

Tranquility W. M. S.—Cash for Hospital Supplies for Sialkot Hospital $10.00.

Total Value $300.55.

Frankfort Presbyterial

Hookstown W. M. S.—1 quilt.

Idaho Presbyterial.

Boise—6 sheets, 22 pillow cases. Value $12.00.

Nampa—11 Sheets, 7sheets, 2 pillow cases, 1 pillow case, 6 pillow cases. Value $15.00

Ontario—40 Pillow cases. Value $10.00

Roberts—4 Outing Flannel convalescent robes, 8 two piece pajama suits. Value $25.00.

Weiser—22 pillow cases, 60 pillow cases, 5 sheets, 1 sheet. Value $24.00.

Mrs S. Mathers personal donation of 60 pillow cases.

Total Value $86.00.

Kansas City Presbyterial.

Amoret W. M. S. Mo—1 Spread, 3 sheets, 3 pillow cases.

Amoret Y. W. M. S.—2 Towels, 4 sheets, 4 pillow cases.

Eskridge, Kansas—6 pillow cases, 3 sheets,

Kansas City, Mo. 9 pillow cases and 12 spreads.

Kansas City, Kans., 9 pillow cases, 1 spread.

Pittsburg, Kansas—2 Pair pillow cases, 4 sheets, 2 blankets, 1 spread.

Topeka, Kansas—12 pillow cases, 12 sheets.

Topeka Kansas Girls' Missionary Circle—2 spreads.

Total Value $75.00.

Keokuk Presbyterial.

Aimsworth W. M. S. 19 pair pillow cases.

Aimsworth Y. W. M. S.—12 pair pillow cases.

Andrew—1 pair blankets.

Burlington—13 pair pillow cases

Crawfordsville W. M. S.—6 sheets.

Columbus City W. M. S.—13 pair pillow cases.

De Witt—1 pair blankets.

Keokuk—Cash for cutlery $20.00.

Keota—1 dozen pair pillow cases.

Le Claire Prairie—2 pair blankets.

Morning Sun W. M. S.—1 pair blankets.

Morning Sun Y. W. M. S.—1 dozen pair pillow cases.

Morning Sun Juniors—1 quilt.

Stanwood—1 dozen pair pillow cases.

1st Church, Washington—1 pair blankets.

1st Division, 1st Church Washington— 1 pair blankets.

Second Division 1st Church Washington— 1 pair blankets.

Y. W. M. S. 1st Church, Washington Kate Hill Division—1 pair blankets.

Individual Gift 1st Church Washington— 1 dozen napkins.

Wide Awake S. S. Class 2nd Church Washington—2 pair blankets.

W. M. S. Second Church Washington—4 sheets, 1 pair blankets.

Y. W. M. S.—6 pair pillow cases.

Y. W. M. S. West Chester—6 pair pillow cases.

Winfield W. M. S.—3 sheets, 6 napkins.

Winfield Kings' Daughters—1 dozen napkins.

Total Value $190.00.

Lake Hospital.

Atiora Class Long Beach U. P. S. S.—33 dolls $10.00.

Oil City W. M. S.—3 quilts, 4 rugs, 12 tray cloths, 2 sheets, 6 pair pillow cases, 2 pair blankets, 7 hair ribbons, 23 whistles, 1 box toys, 11 books, 10 bars soap, 5 handkerchiefs. Value $35.62.

Total Value $45.62.

Los Angeles Presbyterial.

Cash for Sargodha Hospital $6.00.

Monmouth Presbyterial.

Alexis—2 sheets. Value $2.00.

First Monmouth—3 pair cotton blankets. Value $7.47.

First Church Y. W. M. S.—Cash $10.00.

Henderson—1 bed spread $3.75.

9th Ave., Monmouth—600 post cards Value $6.00.

Girls' Circle Kirkwood—9 bath towels, Value $2.75. 2 wash cloths. Value .20.

Second Monmouth—2 unbleached crib sheets. Value $1.00. 4 unbleached crib sheets. Value $1.75. 5 pillow cases. Value $1.00. 4 crib pillow cases. Value .40. Cash for Sargodha Hospital $77.00.

Lois Buchanan Circle—Cash for Hospital work, credit to Tanta $20.00.

Total Value $133.32.

Muskingum Presbyterial.

Zanesville W. M. S.—20 pair pillow cases. Value $8.00.

Lebanon W. M. S.—24 dressed dolls, 6 sheets, 10 pair pillow cases, 5 towels, 2 wash cloths, 6 tray cloths. Value $38.85.

Total Value $46.85.

Monongahela Presbyterial.

Mt Washington Y. W. M. S.—38 dolls. Value $15.60.

Shady Side Mary Stevenson M. S.—6 sheets. Value $9.00.

Brookline Blvd. W. M. S.—24 sheets. Value $35.00.

Overseas Hospital—89 bankets. Value $156.04 Shower—280 sheets, $300.00. 489 pillow cases, $249.00 126 Napkins $79.50 15 washcloths, $1.50. 125 towels, $48.35. 30 hospital garments, $21.00. 36 hot water bottle covers, $5.40. 54 combs, $48.60. 29 brushes, $31.05 106 spreads, 91.30. 84 tray cloths, $25.00. 1 bowl, .30. 3 doilies, .45. Cash $188.01. 14 pair blankets, $28.00. 1 small blanket, $1.50. 36 combs and brushes, $9.50. 1 small sheet, .50. 12 small sheets, $12.00. 64 towels, $16.00. 15 spreads, $7.50. 25 blankets, $50.00. 21 sheets, $10.50. 12 napkins, $3.98. 3 pair pillow cases, $1.50. 2 boxes fine combs, $3.00. 31 combs, 18.25. 4 hand brushes, $3.00. 3 tooth brushes, $1.00. 76 sheets, $28.95. 10 spreads, 4.25. 154 pillow cases, $38.10. 8 combs, $4.00. 20 covers, $3.90. 24 hot water bottle covers, $1.80. 1 towel, 151 pillow cases, $22.87. 49 spreads, 20.18. 26 sheets, $16.50. 66 napkins, $26.25. 30 garments, $7.50. 12 towels, $1.50. 5 water bottle covers, .40. 1 Turkish towel, .20. 12 wash cloths, .60. 131 pillow cases, $35.00. 7 bottle covers, .40. 2 towels, .25. 3 doilies, .20. Cash for surgical instruments for Dr. Jongewaard, $185.76.

Total Value $1870.04.

Omaha Presbyterial.

Women's Presbyterial Missionary Society— 2 small sheets, 4 large sheets, 8 hand towels, 2 pillow cases, 15 bath towels, 12 table napkins, 3 wash cloths. $24.00 Cash $12.00

Total Value $36.00.

Oregon Presbyterial.

U. P. Streamer Girls' class. Shedd U. P. Congregation—10 new aprons, 1 second hand dress.

Westmoreland Presbyterial.

Atlantic Avenue—11 Sheets, 74 pillow cases. Value $38.00.

Boston—36 children's bed spreads. Value $20.00.

Braddock—60 pillow slips. Value $25.00.

Buena Vista—8 bed spreads. Value $16.00.

Connellsville—13 sheets, 3 pillow cases. $18.75.

East McKeesport—12 salt and pepper shakers, 2 sheets, 32 pillow cases, 6 tray cloths. Value $23.00.

First Church McKeesport—20 sheets $25.00.

Greenburg Anna Milligan Circle—24 sheets, $26.50.

Elizabeth W. M. S.—60 pillow cases. Value $30.60.

Logan's Ferry—30 napkins, $5.88.

Ligonier—44 pillow cases. Value $16.50

Latrobe—5 pairs blankets. Value $16.50.

Mt. Pleasant—12 sheets, 25 pillow cases, Value $28.00.

New Alexandria—18 sheets, 14 pillow cases, $35.00.

Steward Station—24 napkins, 9 bed spreads, Value $28.50.

Sarah Lansing—38 sheets, 8 pillow cases, 3 pair blankets, 36 salt and pepper shakers, Value $62.50.

Turtle Creek—21 sheets, 40 pillow cases, $50.00

Unity—8 sheets, 12 pillow cases. Value $15.56.

West Newton—9 infant's dresses, 4 childrens' nightdresses, 6 suits men's pajamas, 12 sheets, 6 infants' skirts, 1 childs' sleeping gown. Value $50.00.

Wilmerding—64 pillow cases, 2 bed spreads. Value $15.50.

Total Value $560.19.

Wisconsin Presbyterial.

West Allis W. M. S. and Queen Esther Girls—6 pair blankets, 12 sheets, 3 pillow cases, 6 pillow cases, 2 small gowns.

Total Value $16.50.

Rock Island Presbyterial.

Aledo W. M. S. & Y. W. M. S.—6 sheets, 6 pair pillow slips, 6 bed spreads, 2 infant bands, 1 roll bandages. Value $15.80.

Cedar Creek W. M. S. & Y. W. M. S.—Double blankets, 1 Piqua bedspread, 6 wash cloths, 6 Gellabayas, 5 suits underclothes, 6 pillow cases, 6 pillow cases, 4 pillow cases, 12 pillow cases, 2 pillow cases, 6 yds bandages, 2 yds. bandages, 2 yds. bandages, 12 yds. bandages. Value $48.35.

Hanover W. M. S.—6 pair pillow slips, $6.00.

Little York Juniors—9 wash cloths, 1 medicine dropper. Value $1.00.

Little York Women—4 sets Aluminum salt and peppers, 4 white granite wash basins, 6 aluminum combs,13 linen tray cloths, 4 pillow slips, 6 pillow slips, 6 sheets, 2 infant's nightdresses, 2 infant's slips, 2 infants' petticoats, 6 child s bedspreads, 2 drawers, 2 hospital gowns, 2 Gellabayas, 1 double blanket, 2 single blankets. Value $41.80.

Kate Hill Circle, R. I.—12 bath towels. Value $5.00.

Moline—1 quilt. Value $10.00.

Moline Y. W. M. S. and Int.—12 toothbrushes, 12 boxes tooth paste, Value $2.50.

North Henderson W. M. S.—Bath towels & wash cloths. Value $10.00.

Third Rock Island—12 linen hand towels, $5.00.

McClelland Heights—4 linen dresser scarfs 2 bath towels, 17 linen towels. Value $12.00

Sunbeam W. & Y. W. M. S.—12 unbleached spreads, 12 tray cloths. Value $10.00.

Viola W. M. S.—5 Napkins, $2.50. 2 pair pillow slips, $2.00. 1 sheet, $1.00. Old table cloths.

Total Value $174.15.

Pawnee Presbyterial.

Panwee Y. W. M. S.—12 pillow cases, 6 sheets.

Mrs. F. H. Wright—1 pkg. quilts.

Total Value $10.00.

Philadelphia Presbyterial.

10 Dimity spreads, 1 honey comb spread, 5 gray blankets, 1 dozen crib blankets, 5 dozen sheets, 54 pillow cases, 3 dozen napkins. 2 dozen tray covers, 42 Turkish towels, 12 bureau scarfs, 24 Tea spoons, 24 knives, 24 forks, 3 salt shakers, 3 pepper shakers, 5 yds. toweling, 6 yds. table linen, 11 infant slips, 24 huck towels.

Total Value $275.00.

Puget Sound Presbyterial.

Yakima W. M. S.—6 pair pillow slips, 6 wash cloths, 10 dolls, 2 scrap books.

Total Value $16.00.

Steubenville Presbyterial.

Richmond Ohio, Y. W. M. S.—10 pillow cases, 10 pillow cases. Value $8.00.

Richmond Ohio W. M. S.—8 sheets. Value $10.00.

Knoxville, Ohio, W. M. S.—1 quilt. Value $5.00.

Knoxville, Ohio, Y. W. M. S.—12 sheets, $12.00. 33 pillow cases, $13.20.

Toronto, Ohio—2 sheets, $2.00. 6 pillow cases, $2.00. 2 tray cloths, $1.00. 1 quilt, $5.00. Value $58.20.

Sidney Presbyterial.

—11 dolls. Total Value $15.00.

Texas Presbyterial.

Alamo Heights M. S.—80 dolls. Total Value $20.50.

Xenia Presbyterial.

—18 pair blankets, 11 pair bleached sheets, 14 pair unbleached sheets, 12 pair small bleached sheets, 4 pair small unbleached sheets, 10 pair towels, 1 pair tea towels, 1 bed spread, 3 tray cloths, 61 pair large size pillow cases, 7 pair fancy trimmed pillow cases, 18 pair small pillow cases.

Total Value $256.00.

U. P. Church, West Allis, Wisc.

Queen Esther Class—5 cotton blankets, at $1.75; $8.75. 1 sheet at $1.25; $1.25

J. Wallace Baird Mission, 12 sheets, at $1.00 $12.00.

Circle and King's Daughters. 12 pillow cases, $1.00 each, $12.00. Total value $34.00

Colorado Presbyterial.

Cash for Mary B. Reid Memorial Hospital —$25.00.

Puget Sound Presbyterial.

First Church, Seattle—65 Pillow Cases, $26.00; 2 Bed Spreads, $5.00; Tray Cloths, $1.00. Total $32.00.

Green Lake Church, Seattle—11 Pillow Cases, $4.40.

Everett, Cash $15.40.

Queen Anne Church, Seattle, 36 pillow Cases $14.40.

Tacoma Washington—12 pillow cases, $9.00. 16 Tray Cloths, 9 Napkins.

BIBLE READINGS FOR WOMENS AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

BIBLE PRAYERS.

(Old Testament)

2 Chronicles 14: 1-13.
2 Chronicles 20: 14-25.
2 Chronicles 30: 1-22.
Ezra 9: 5-15.
Nehemiah 1: 1-11.
Nehemiah 4: 1-9.
Psalm 51: 1-19.
Jeremiah 14: 1-22.
Daniel 9: 1-22.
Jonah2: 1-10.
Habbakuk 3: 1-19.
Psalm 16: 1-11.
Psalm 22: 1-21.
Psalm 38: 1-22.
Psalm 67: 1-7.
Psalm 70: 1-5.
Psalm 80: 1-19.
Psalm 86: 1-17.
Psalm 90: 1-17.
Psalm 119: 17-32.
Psalm 119: 33-48.
Psalm 119: 49-64.
Psalm 119: 65-80.
Psalm 119: 145-160.
Psalm 119: 169-176.
Psalm 141: 1-10.
Psalm 142: 1-7.
Psalm 143: 1-12.
Psalm 139: 1-24.
Psalm 130: 1-8.
Psam 71: 1-24.

Answers to March Questions.

145. Dan. 4: 30.
146. Heb. 13: 23, 24.
147. 1 Kings 14: 2.
148. Ezekiel.
149. Gen. 4: 23.
150. 2 Sam. 7: 2, 3.
151. 2 Kings 9: 31, 33.
152. 2 Chron. 29: 25.
153. Gen. 23: 1.
154. Gen. 14: 13.
155. 2 Chron. 26: 21; Ex. 15: 20; 2 King 5: 12. 2 King 5: 20, 27.
156. Number. 15: 32-36.
157. Prov. 11: 15; 6: 1-5.
158. Esther 1: 3, 4.
159. Esther 3: 5, 6.
160. Ex. 18: 13-26.
161. Job 1: 4.
162. Num. 27: 1-7; Josh. 17: 3-5.
163. Num. 20: 10-12; Duet. 32: 48-52.
164. 1 Kings 16: 34; Josh. 6: 26.
165. 1 Sam. 25: 32, 33.
166. Ex. 3: 5; Josh. 5: 15.
167. Num. 32: 10-23.
168. Gen. 1: 22.
169. Gen. 24: 14, 18, 19, 22.
170. Prov. 18: 24.
171. Gen. 19: 26.
172. 2 Kings 5: 22, 27.
173. 1 Sam. 28: 11-19.
174. Ex. 37: 1.
175. 2 Chron. 14: 9.
176. How many fish in the great draught taken after the resurrection?
177. What two things are mentioned as having happened by chance?
178. What city though exalted to Heaven was brought down to destruction?
179. Who was the first to weep?
180. What widow said "Call me Mara?" Why?
181. How long was Moses on the mount before God called him?
182. How many times were the walls of Jericho compassed about before they fell?
183. How long did the children of Israel sojourn in Egypt?
184. How many Canannite kings did the children of Israel take at one time on taking possession of the promised land?
185. What choice of three kings was David given for the sin of numbering the people?
186 What three brothers, nephews of David, were in his army?
187. What two miracles were wrought upon the sin?
188. What two chapters in the Old Testament are practically alike?
189. What two verses, one in the Old Testament and one in the New Testament, speak of, the beginnings?
190. Who was the first person who died a natural death?
191. Who carried a little coat to her son every year?
192. What verse is called the little Bible?
193. Who was the first person named by the Lord before his birth?
194. Where was the home of Mary and Martha?
195. Who called for a writing table?
196. Who was the first woman mentioned after Eve?

197. What leader nearly lost his life because of his fondness for honey?

198. What is the first wood mentioned in the Bible?

199. What woman had a crying fit for 7 days which cost her husband 30 suits of clothes?

200. Who learned a great lesson from a worm.

201. Who built the first ship?

202. What length of time will God require to raise the dead?

203. Who was the first pilgrim?

INDIAN DEPARTMENT.

Mrs. John S. Crawford, Secretary, 5 Trenton Ave., Wilkinsburg, Pa.

Rev. R. G. Smith reports the New Chapel at Tama is completed and is a beautiful building and well suited for their work. Everything in place except the bell.

They had services in the new chapel Jan. 15th and 22nd. Both were well attended. The building was dedicated Jan. 29, 1922. The only thing necessary to complete the furnishing is one hundred song books, a pulpit and a new piano. I know we have many good friends who will be glad to help us and who are anxious to do something for us. Do it now and you will bring joy to our mission and supply a great need.

Feb. 28th, 1922. Rev W. A. Matthews writes—We are still having winter weather. Last night 20 degrees below zero. The night before 22 below. I have not had a funeral this winter which is a most remarkable thing here, and there has been very little sickness among the Indians

The school has been closed for more than a week because of an outbreak of influenza among the children in the school at Warm Spring. I don't know why the school should be closed on that account since the places are twenty-two miles apart.

There is a great demand for quilt-pieces, so great that our supply ran out long since! Mrs. Matthews has gone to much trouble the last few years to teach the Indian women to make quilts. This is one thing they seem to have learned well.

If you have any pieces, send them to Simnasho.

In Rev. R. H. Barr's letter he stated that a new teacher had been sent to Warm Spring School and the day after she arrived she was quite sick with the grippe. In a very short time forty-four children in the school were down with it. This has interfered with our work considerably and has caused much anxiety.

Mr. and Mrs. Barr have been having a few of the Indian girls in their home for a social time on Tuesday evenings and on Thursday evenings they entertain the boys in the same way thus bringing brightness and cheer into their lives.

The Catholics are trying very hard to establish a mission here. Blind Beechkin told a priest that he had learned to pray to Jesus for himself and that he did not need him to pray for him. May we all join in prayer that our work may not suffer.

WOMEN'S CONFERENCE AT CONGRESS OF MISSIONS, FEB. 8-12.

One very interesting feature in this Conference was to hear a message from our fields. Some were unable to be present but the following is a fair and splendid representation of the interest expressed from the several representatives—Editor.

WHAT THE NEW WORLD MOVEMENT IS MAKING POSSIBLE.

Miss Jean Morrison—India.

It is interesting to see Church History made before our eyes in India in 1896 the message came that the Church of India could not really be established until it became a self-support Church, Some of the ministers, notably three men, heard this as God's call to them and gave up foreign support and were blessed and made a blessing to the churches to which they ministered. In 1903, realizing that the spiritual state of the Church in India was not what it should be, some of the Indian ministers and missionaries met together to pray and the outcome was the Sialkot Convention for the deepening of the Spiritual life.

Miricles have been worked there, men and women have become new creatures in Christ Jesus, but geographically the work has been limited, not all of the Indian Christians could spare the time or money to travel to Sialkot. Now God in His goodness has sent the New World Movement, so broad in its scope that the plan takes in every man, woman and child in our India Mission. He has called the Church of India to step out and become a Missionary Church and to bear the witness to those who sit in darkness. It was so wise of the General Assembly to send the call direct to the Synod of the Panjab rather than to the Mission body, it was good strategy, real diplomacy in these days of National consciousness it ministered to their self-respect to be called to fight shoulder to shoulder with the home church, they needed just the steadying influence of this new responsibility. The New World Movement makes possible many things, it has given impetus to primary education in the villages, we have baptized the low caste people up to the limit, some think beyond the limit, certainly beyond our capacity to furnish them preachers and teachers, but with the Indian Church behind this educational movement the possibility of a literate church is before us.

New evangelistic methods have come, take Rawalpindi, Mr. Heinrich said "come on" to the professors in the Mission College and to the teachers in the High School and to the Christian students, and to the rank and file of the Church membership, they formed a procession, all India loves a profession with banners flying and music playing and marched through the great city stopping at centers to sing, preach and sell the Scriptures, those interested were invited to an after meeting in a convenient place and many from across the frontier borders have heard and carried the message in their hearts and the printed Word to places where the missionary cannot go. Great stress is being laid on Stewardship, the number of tithe prayers increases every day families tithing that are so poor that you wouldn't have the heart to accept their gifts if you didn't know that they can't afford not to pay the tithe. Missionary Societies and Sabbath Schools in every Christian community is the aim, better organizations have been effected and a definite aim set before them. Then the Prayer Groups, everywhere you find them, even the poor, dull, stupid sweeper Christian women, the very name, New World Movement, has captured their imagination and they are having a part in it all. It has brought new life in many places.

A new high caste Hindu official, a Brahmin, came to Lyallpur. I called on his wife, a beautiful girl with three handsome little sons. I asked her if she had heard of the Christian religion, she said no, that she had been taught at home had never gone to school so had had little opportunity to learn such things. I began to sing the 86th Psalm, her face lighted up and she interrupted to say, "we know that, the sweeper woman who cleans the house sings about her work and my children follow her

every step and we learned that song," then she added shyly, "she has told us about Jesus, too." Think of it, a low caste sweeper Christian teaching the proud Brahmin, God loves to do the impossible.

But of course none of us are going to be satisfied with a little more education, larger gifts and more workers, the ultimate goal of the New World Movement must be spiritual revival, the empowering of the Church for witness, the enducement for service! There is only one way in which this can be accomplished and that is the Spirit and Power of Prayer! It is not enough that the pastor should pray, the whole church must be solidly back of this movement in prayer if the New World Movement is to accomplish its aim. He is calling us to give, to go, but most of all to Pray.

FREEDMEN'S MISSIONS.

Mrs. Tillie Johnson

The greatest need of my people is Christian education, but where will they get it? If I were grading as in a classroom for Christian training given, I would mark zero over the homes, over the churches, over the public schools and over most of the denominational schools. I know of several of these church schools where the teachers dance, play cards and when they leave the school rooms Friday afternoon are seen no more till Monday morning. Sabbath-school, church, prayer meeting and missionary society have no claims on them seemingly. One of our Miller Ferry young men teaching in one of those church schools, learning that a member of the graduating class boldly declared his intention to become saloon keeper after graduating, brought the matter before the faculty. It was passed over almost without comment. Be it said to the credit of our young man he resigned not long after this. Some of our friends are inclined to say we've been free long enough now to see to ourselves. Woe betide us if our Christian schools are closed. Where shall we go? What shall we do? Our mission in Birmingham was closed some years ago and what do we see? Young people growing up oh, so ignorant of the Bible, movie picture and card party devotees. Sabbath a day of pleasure and attendance at Sabbath school and church pitably small.

One of the oldest teachers in the High school has a club of girls thirteen years old and up, who meet weekly and spend the whole time in dancing and playing cards. Not one sentence of literature is quoted. Frequently boys are invited and these men children are trained in all the evils of the modern dance. On speaking to a friend of organizing the girls into a literary club where dancing and cards would be prohibited she assured me I could not get half a dozen in the city to join me. There might have been a beautiful story to tell of this city had our mission been continued to preach its gospel of righteous living.

The United Presbyterian Church because of its high standard meets the needs of our people. By example and precept all that goes to form strong Christian character is inculcated, and multitudes of young people have received a vision of a Godly home who would otherwise have had no idea of it. Perhaps no greater blessing has been bestowed than the hospitals located where colored people are usually many miles from a hospital that will admit them. They are proving a benediction that would take pages to relate only a part of the story. Nurses have gone into the homes of the poor and destitute carrying relief into the homes of the prejudiced against Negro education, and by their efficiency and faithful service conquered the prejudice and made one time enemies warm friends and advocates of the mission. This is most emphatically true of Miller's Ferry where the feeling at one time was so hostile that our mission building was burned and Judge Henderson shot at for attempting the defense of the school.

On my recent visit to Miller's Ferry perhaps nothing cheered me more than to be told by one of my boys, "I signed the pledge, you remember, when I was twelve years old in the Band of Hope. I have had many temptations to drink and smoke since then, but I've never

broken my pledge and I am now thirty-eight and I mean to train these six children of mine in the same way. "Again, as I entered home after home and saw them tastefully and comfortably furnished, the young people out teaching or otherwise usefully employed, some of the young men as officials in our own and surrounding churches. I could only exclaim "God hath done great things for us," and the prediction made by Judge Henderson when our Church was organized as to what the mission would do for the native churches had come true: "Shady Grove" would become more grateful, "New Hope" more hopeful and "Morning Star" would shine brighter because of the light shining out from the United Presbyterian Church.

Thru Knoxville College the United Presbyterian Church came as a precious blessing to me—a girl of fourteen. At first I walked the three miles out to the college and later when the boarding department opened I was the first and only boarder for awhile. The next year I taught a two months school in the country for $10 a month and board. This bought my books, two calico dresses and a few other needed articles of clothing while the opportunity to work for my board was continued as in the previous year. While teaching I walked into Knoxville every Friday afternon,studying the whole six miles as Miss Wallace very kindly heard my lessons on Saturday that I might keep up with my class. Is it a bit of wonder that I feel I owe a a debt of gratitude to the friend who gave me a helping hand when in need? Whatever I have done in the 25 years of service among my people putting hope and inspiration to the youth under my teaching, is almost wholly due to the influences and training received in that Christian institution. How can I express my gratitude other than by pleading that you continue to pass on this blessed service to the host of Negro young women who are looking to you for a Christian education. Remember few of our children come from truly Christian homes where the family altar sends up its sweet incense, fewer still have Godly well prepared ministers to instruct them from the pulpit. The mission schools are the chief interpreters of the true meaning of a crucified and risen Christ. Birmingham, Ala.

"ALIENS."

Miss Romaine Russell.

What a volume of loneliness is expressed by that one word "Alien." In the Bible it is most frequently used by God's own people to express their utter loneliness.

God's love for the stranger is shown by the many provisions He made for him in the law of Moses. Can He expect less of us in the dispensation of love than was required of Israel in Lev. 19: 34?

It is hard for us who have always lived in the land of our birth to appreciate the loneliness of the stranger in our midst. The kind word, the smile the helping hand mean so much when many by disdainful look, or laugh of ridicule show their contempt.

The difference between the foreigner and us is largely a matter of opportunity. The time for self assertion is coming. The future of our land with its civil and religious institutions depends to a great extent upon the one who first interprets to the stranger our American ideals. We must not stand back and let the bootlegger, the red socialist, or the atheist give their interpretation while we keep guilty silence.

When the foreigner sees graft, fraud and the perverting of judgment on all sides how can he have respect for law and justice?

In the crucible of American life it is for us to skim off the dross and find the pure gold. Surely Mission Sabbath School teachers who realize their opportunities will not be indifferent to the call. Nothing can take the place of personal contact. Our American Mountaineers are a striking example of the result of the isolation of a people who had American ideals. If aliens are segregated in their own little groups without having Christian American influence, what can we expect of them?

Is not work among these people an opportunity for us, if we love our God and our Country, to commend our Savior

to those who like ourselves need Him above all else and to show that we believe the Bible by reading ourselves and living by its precepts?

Let us realize that we are living epistles known and read by all men. The epistle according to you and me is the only one that many are reading today.

God grant that its teachings may not be false.

Hickory Pa.

GIRLS OF FRENCHBURG.

Mrs. W. J. Giffin.

I am not thinking of the girls of Frenchburg School. They are much like the girls of High School age anywhere, and because of our school and church, have advantages as good as those in the cities. But I want you to think of the older girls, the young women, the young mothers in the homes, who are young in years but old in body and very old in the hardships of life. They do not live in the village but back in the farther valleys where the hills shut in the horizon. They have been courted by the boys at ten or eleven years of age, have married at fourteen and sixteen, have not shirked the burden of children, and along with their little ones have often mothered their weaker husbands. They have plowed and planted, hoed and reaped in the fields. They can swing an ax like a man and ride any "critter on four feet" like the true Kentuckians they are. But they are old women at thirty, bent in body, broken in spirit, content with hardships, accepting pain as a common necessity and yet somehow yearning for something higher.

Not all the young people of our valley are like this, but it is a type; and it occurs far too often. It thrusts itself upon our attention very frequently, especially in the store for second hand clothing. One morning a sad looking young woman came for some outfits for her little ones. "I reckon you don't know me," she said. I've a sister over here at the Dormitory. But I don't look much like my sister. She had a show, I never had a show."

It is for these who have not had their opportunity that we ask your sympathy and prayers. The workers at Frenchburg are trying to do their part. The Women's Missionary Society, the Home Department of the Sabbath School, the personal touch given by the teachers are all striving for their interest, but only those nearest at hand have become interested. Either they are too far away, or they are kept back by home needs, or their hearts are not yet open to their own needs.

When you think of Frenchburg, when you see the name in print or hear it mentioned, will you just bow your heads for a minute and ask God to give these young women of the hills a vision of the life that is more abundant. Give a minute! Lift a prayer!

Frenchburg, Ky.

STUDY FOR THE MONTH.

MAY

"FACTS AND FOLKS IN OUR FIELDS ABROAD."

Section 5—Preaching the Gospel

Chapter 6, Evangelistic Work.

Chapter 7, The Church in the Fields

Scripture, Matt. 28: 8-20.

Answer to Roll Call. Name of an Ordained Missionary or Native Pastor.

Topics for Discussion.

1. The Harvest Field.
2. Outstanding Native Leaders.
3. First Fruits in the Sudan.
4. Self Support.

Pageant—The Native Church. Questions.

HOME MISSION STUDY—"FROM SURVEY TO SERVICE."

The World's Brand, or, The Problem of Prejudice.

"Would you rather be born blind—or black?"

2. Prejudice in localities, in labor, social life, business, church.
3. Prejudice is repressive and depressive.

FIELD SECRETARY NOTES.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

"Away in foreign lands they wondered how
Their simple words had power
At home the Christians—one and two.
Had met to pray an hour."

54. Prayer Groups meeting weekly or monthly. Two new groups have been formed.

55. Alliance, Ohio. They meet weekly in separate groups and the fourth week meet in a central group.

56. Dayton, Ohio. Miss Adah Hughes 7 West Main St., Dayton, Ohio is to be correspondent.

"The work of intercession is the greatest work a Christian can do—the time we give is a proof of the interest we feel." Since the Congress in Pittsburgh I have been visiting Societies in Cleveland Presbytery, Buffalo N. Y. and Lake presbyteries.

Splendid meetings everywhere. In Buffalo a special dinner was arranged for the young women. One hundred and twenty were present.

One Saturday there was a Children's Rally of the five Buffalo congregations. About one hundred and thirty were present.

The village from India that was in the exhibit was on display. Mrs. Lena Brotherston had a presentation of a school in India and little girls before and after they were trained. It was both instructive and interesting.

BIBLE READING. GOAL 10,000 WOMEN.

Formerly reported—105.

11.	Summerfield Kansas	15
12.	Moline, Ill.	17
13.	Indianola, Iowa	17
14.	Cabin Hill, N. Y.	60
15.	Idaville, Indiana	24
16.	Hopewell, S. Illinois	14
17.	Third Rock Island	15
18.	Mt. Perry, Ohio	11
19.	Y. W. Monmouth Second	10
20.	Y. W. Jamestown, Pa.	36
21.	Meadville, Pa.	10
22.	Jamestown, Pa.	40
23.	1st San Francisco	——
		417

Interest is growing but report comes in slowly. First San Francisco is using Chapter Study with "Splendid interest."

Cabin Hill N. Y. has both men and women interested. Genesis, Exodus and Mark were assigned. Some read them twice. One read them three times.

I find great interst in the Bible questions in many societies. One woman writes "We can hardly wait for the Magazine to see if our answers are correct. Don't forget to report number of women reading to Kate A. Hill, Grinnell, Iowa.

MONTHLY BULLETIN.

Chartiers Presbyterial is No. 20 in sending out a Bulletin. It is printed and is to be issued quarterly. They have 65 of their 100 new subscriptions to Women's Missionary Magazine, January and February were designated as time for a "Membership Drive." The hospital box is to go to Knoxville Hospital.

A HAPPY PRESIDENT.

"We have begun to climb out of the "Rut." Have divided the society into six groups. Yesterday we had thirty present as compared with ten in December last year." Then she tells in detail their efforts. Do you wonder she was happy? When her attendance trebled! So will your attendance if you make an honest effort to get out of the R-U-T.

Try the group plan—It works.

DO YOU HAVE AN EXTENSION DEPARTMENT?

Every woman and young women enlisted in the women's work of each congregation. Every name either on the regular roll on the

EXTENSION DEPARTMENT

1. Make a list of every woman and young woman in the congregation.

2. Send each one a letter telling her what she can do and what the society is doing with the information at to which group she belongs. Women's or young

women's or girl's circle. Each new member receives this letter the day she comes into the congregation as a member.

3. Appoint an extension visitor for each society. A woman or young woman who believes there is much that can be done for the woman or girl unable or unwilling to attend the monthly meeting.

4. All these names are kept on a separate roll and not reported as regular members. Some day we hope there will be a separate place to report membership of Extension Department.

5. Now is the time to begin.

.SUGGESTIONS FOR THE LETTER.

Dear ————

Having become a member of the—Church you are now a member of the—Society. We meet —— of every month at ——.

You can keep in three ways. First by informing yourself concerning the work of our societies through the Women's Missionary Magazine—$1.00 per year. Mrs. —— is the Magazine agent.

Second. By praying. This Prayer Cycle will guide you. (A sample copy of Magazine and Prayer Cycle should be given her.)

Third by giving. Here are twelve envelopes marked with your name and month for your monthly offering."

Next give information concerning the work of the society.

"Our special missionary is ——. She works in —— India. Here special work is ——. We contribute $—— to her salary.

We also contribute to seven departments of work through our women's Board. Next give the Budget of the society in detail—naming all seven departments of work with the amount contributed—also Isaiah Fund. Women's General Missionary Society expense Fund and Presbyterial Contingent Fund, etc., etc.

Don't you really believe that by this definite concise information in the hands of every member or girl the day she comes into the congregation we would have more than one out of three women in our societies?

POSTERS, POSTERS, POSTERS.

Send your posters to Mrs. A. J. Randles, New Castle, Pa. for the Women's General Missionary Society, May 12-16, 1922.

(Copy of Poster)

FACTS AND FIGURES REGARDING THE W. G. M. S.

There are in the Women's General Missionary Society

862 Women's Societies with 25,242 Members.

409 Young Women's Societies with 9,739 members.

467 Junior Societies with 11,371 members.

Total 1738 Societies with 46,712 members.

The total receipts for year ending April 15, 1921 were $561, 835.32.

The total Disbursements for year ending April 15, 1921 were $529,380.78.

The Administrative Expenses for year ending April 15, 1921 were $11,030.00.

How much of every dollar given to missions reaches its destination?

One Hundred Cents.

How are the Administrative Expenses met?

They are paid from the Contingent Fund which is made up from interest on loans (excluding parsonage loans) interest on bank deposits, contributions of presbyterials and donations from individuals, together with its proportion of the New World Movement Fund.

(Copy of Poster)

WOMEN'S GENERAL MISSIONARY SOCIETY.

New World Movement Funds.

	Asking	Receipts to Jan. 1, 1922.
Foreign Missions	$1,968,863	$270,629.37
Freedmen's Missions	107,350	14,728.46
Home Missions	88,000	12,096.74
Parsonages	50,000	6,833.24
Administration	25,000	3,432.00
Indian Work	4,500	615.61
	$2,243,713	$308,335.42

Askings	$2,243,713.00
Cash Receipts	308,335.42
Undisturbed Bonds	46,600.00
Total Receipts	354,935.42

OFFICERS OF THE WOMEN'S GENERAL MISSIONARY SOCIETY.

MRS. C. W. FULTON
Bellevue, Pa.
First Vice President.

MISS LILLIAN M. ROBERTSON
Spokane, Washington
Secretary of Convention.

MRS. J. D. McLAUGHLIN
Washington, Iowa.
Second Vice President

LOCAL EXECUTIVE COMMITTEE
NEW CASTLE CONVENTION, MAY 12-16, 1922.

Seated, Left to Right—Mrs. C. E. Trainer, Mrs. A. J. Randles, Mrs. W. J. Marshall, Miss Dell Davidson.

Standing---Mrs. S. B. Copeland, Mrs. Wylie McCaslin, Mrs. Ira Alford, Mrs. J. Lee McFate, Mrs. T. A. Gilkey.

MRS. H. C. CAMPBELL

PITTSBURGH, PA.

Foreign Secretary of the Women's Board of Directors.

Mrs. Campbell remains as the only charter member in the work of the Women's General Missionary Society of the United Presbyterian Church. Seldom has any woman been so marvelously preserved in health and powers of intellect for such continuous labors as her life and work represents.

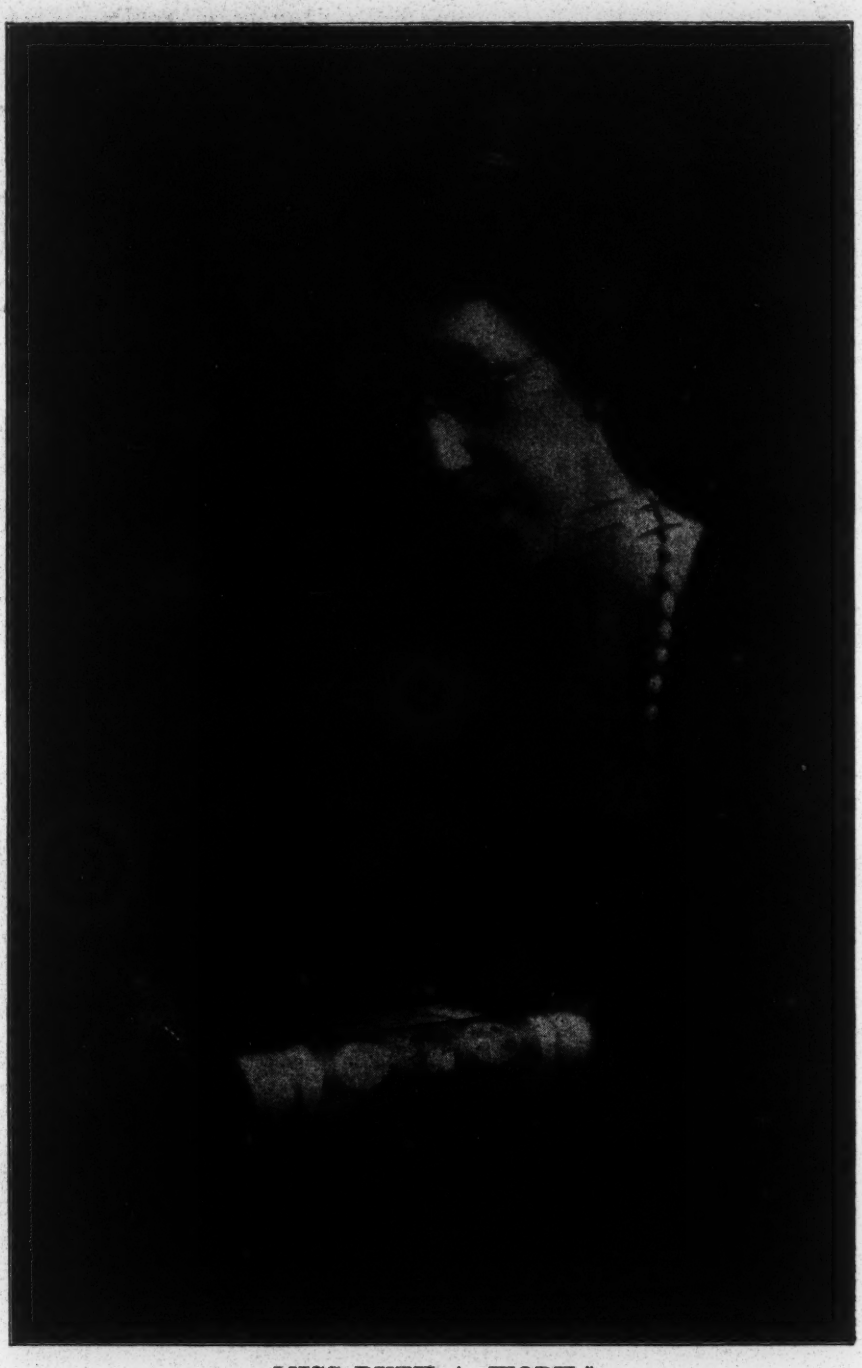
It is interesting to remember that Mrs. Campbell and Mrs. Hill visited our foreign fields in the interest of foreign work in 1910 and 1911.

MRS. J B. HILL.

PITTSBURGH, PA.

Is treasurer of all funds belonging to the Women's General Missionary Society of the United Presbyterian Church. One of the marvels of the Annual Conventions, is the report of the treasurer. No other report shows such arduous and incessant work as do hers.

Mrs. J. B. Hill is next to Mrs. Campbell in length of service. All this remarkable work is given without cost to the Women of the Church. Our readers should know that every member of the Women's Board serves in love without any thought of compensation.



MISS RUTH A. WORK,*

President of the Women's General Missionary Convention.
New Castle, Pa.—May 12-16, 1922.

***Missionary and teacher, Pressly Memorial Institute. Home on Furlough.**